THE

MISSIONARY HERALD.

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THE engraving on the cover of this number of the *Missionary Herald* will doubtless arrest attention and cause some surprise. Its architecture is certainly not ecclesiastical, and yet it is a church, and much besides. The account of the dedication of this building by Dr. Hager was given in our last issue, but the photograph was not received in season to be used with that letter. The whole statement is most remarkable. The land was bought nearly three years ago, but the building was only recently completed. The first of its four stories has eight compartments, one being a chapel where there is preaching every night for the heathen, a schoolroom, two classrooms, one for men and one for women, two kitchens, and two sleeping apartments, for men and for women. The second story is the church proper, with an audience room seating from four to five hundred. The third story will be used for English and Chinese schools, while the fourth story is Dr. Hager's residence. The building has cost about $15,000, and for it there has been raised among the Chinese and from friends in America more than $10,000 gold. Not so much as a penny has come from the treasury of the American Board for this work. There is yet a burden of debt, but the people are courageous and hope to meet all their obligations in due time. The name they have chosen indicates their character and purpose, — "The American Chinese Self-supporting Church." Another significant fact in connection with this is that the people request the American Board to accept the deed of the property and hold it for mission purposes. It will be a rendezvous for the Chinese going from and returning to China, and Dr. Hager expresses the belief that the church will be a true mother "to the seventeen or eighteen bands of Christians we have in the interior."

The New Church at Hong Kong.

ALL of our readers, and not merely the young people, will be interested in the illustrated article on another page, which gives the story of the recovery of a communion cup and plate presented in 1832 by Dr. Robert Morrison to the mission church of the American Board in Canton. It is a very remarkable story, and the strange experiences through which they have passed will make these sacred utensils more precious than ever before. This cup has been used repeatedly by scores, and perhaps hundreds, who have passed by a martyr's death to the communion of the saints on high, where they ascribe their victory to the blood of the Lamb that was slain.

A Recovered Treasure.

The Indemnity from Turkey.

It is six years since the outbreak in Turkey, during which multitudes lost their lives and the mission and school premises at Harpoot and Marash were ruthlessly destroyed. At that time indemnity for these losses sustained by the missions and by individuals was properly claimed, and the justice of the claim has been repeatedly admitted. Delay after delay has occurred until many people despaired of securing justice. During the last summer, however, the claims, which had been reduced below actual losses, were met by a gross sum remitted to the United States government by Turkey. After reëxamination of the separate claims by officials of our government, the distribution has at last been made; and individual missionaries have been paid in part for their losses, and the Board for the destruction of its mission property, while Euphrates College and the Marash Theological Seminary will receive a sufficient sum to enable them to rebuild. Thanks are due to our several Ministers in Turkey, as well as to the officials in the United States, for their persistence and skill in negotiations, which have been incessant and wearisome. We are grateful for the funds which can now be used in rebuilding, but alas, money cannot restore the strength that has been exhausted in labors and anxieties attending and following the sad events of six years ago.

Indispensable.

Several of our good friends in speaking or writing of the American Board Almanac for 1902 have said that it was indispensable. We could wish that more of our constituency had the same feeling. We are persuaded that if they knew how much there is in it they would not be content without it.

Faithful unto Death.

We are hearing more and more of Chinese Christians who faced death for Christ's sake during the Boxer troubles. Fan Szu was beaten senseless, and when consciousness was restored he was told that he would be burned unless he renounced his faith. "Oh," he replied, "you need not trouble to put me into the fire; I can go myself." Thereupon he walked into the flames, into which his enemies were about to thrust him. Wang Hsin was commanded to repent, and he replied: "I have repented already. Before, I was a bad character; now, by the grace of God, I have been changed for the better; I am not going to change again for the worse;" and he was cut to pieces.

Money not Filthy.

Mr. Barrie, the well known novelist, uttered a great truth in one of his stories when he said of one of his characters: "His sacrifices watered his young heart and kept it fresh and tender. Let us no longer cheat ourselves by talking of filthy lucre; money may always be a beautiful thing. It is we who make it grimy." This would be a good text for many a sermon. Gold is not sordid in itself, but we may be very sordid in the use of it. Our selfishness may make it into the "mammon of unrighteousness," while by our consecrated use it may be transmuted into everlasting riches.

Financial.

THE financial statement below covers the month of December and four months of the financial year. It will be seen that in place of the gratifying increase in donations in November, there has been a decrease in December. We are looking for, and we may say expecting, an increase very soon, inasmuch as an increase *must* be had or else the Board will be in a position which its friends at home and abroad will deplore. It is a time for prayer and effort. "Ask the Lord and tell his people."

	December, 1900.	December, 1901.
Donations	$54,709.38	$48,465.99*
Legacies	13,822.65	12,963.91
	$68,532.03	$61,429.90

	4 mos., 1900.	4 mos., 1901.
Donations	$137,332.53	$164,737.09*
Legacies	32,698.34	23,615.31
	$170,030.87	$188,352.40

* Not including receipts for debt.

Increase in donations for four months, $27,404.56; decrease in legacies, $9,083.03; net increase, $18,321.53.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt, in December, not included in the above statement, are $1,858.60; and for four months, $35,412.59.

A New Call from China.

IT has already been recorded that the governor of Shantung sometime since invited the return of missionaries to his province, not only promising protection but urging them to advance their educational work. The governors of other provinces have indicated a similar desire. Three governors, each ruling over a population of from twenty to thirty millions, have united in calling upon Rev. Timothy Richard for counsel in matters connected with the introduction of Western forms of education, and asking for books to be used by Chinese students. Mr. Richard is connected with a Society for the Diffusion of Christian and General Knowledge in China; he has the confidence of prominent men in that empire, and he has been applied to for a list of the best books in Chinese on modern learning. The governor of Shantung has declared that he will not promote any of the 500 expectant mandarins until they have passed an examination in Western science and learning. This is an extraordinary step, and Mr. Richard says of it: "If the eighteen other governors of China follow Yuan Shih-kai's example, which is not impossible nor even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels in China of which we can scarcely realize the tremendous importance." Books of the sort that this governor asks for have been prepared almost entirely by missionaries of various boards, and they are already in great demand. It was a similar call from the Emperor Kwang-su, made in 1898, that led the Dowager Empress

to put a stop to the proposed reformation by setting aside the emperor. It would seem as if the emperor's plan, the spirit of which was admirable, but which all regarded as inopportune, was about to be carried out by the most intelligent and influential leaders in the present government of China.

The London "Times" on Chinese Missions.

BASED on the facts stated in the preceding paragraph, *The Times*, of London, has a leading article entitled "Missionary Work and Reform in China," taking issue strongly with the statement frequently made that the missionary is responsible for the anti-foreign outbreak of the year 1900. The article presents a number of facts disapproving the charge and affirming that there was no popular hatred of missionaries, and it adds: "If it is difficult to reconcile the anti-missionary theory with the facts of the Boxer outbreak, it is still more difficult to reconcile it with the confidence which the most enlightened and progressive Chinese officials have shown more markedly than ever in the missionaries since that outbreak. Yuan Shih-kai, the ablest, probably, of the younger generation of mandarins, and regarded by many as the coming man, was the first to invite missionaries of all denominations to return to the province of Shantung, over which he ruled, though under his predecessor Shantung had been a very hotbed, and indeed the birthplace of Boxerism." As to the reason why, in the past, so many officials have opposed the missionaries, *The Times* makes this pointed remark: "It has indeed been observed with no little truth that the continuous object lesson of kindliness, truthfulness, and integrity which the foreign missionary conveys in his daily dealings with his Chinese neighbors, standing, as it often must do, in striking contrast to the vices of the ruling class, is the chief stone of missionary offense in the sight of the average mandarin." These certainly are significant utterances in a journal having the influence of the London *Times*, which has, as we are informed, never heretofore made foreign missions the subject of a leading article.

True Benevolence.

A FRIEND connected with Tougaloo University sends our treasurer one dollar for mission work in India, it being the gift of a colored man who lives alone, and is so poor that the friend who transmitted the money went to see if he did not need help in his poverty. Though his needs were many, instead of accepting charity he gave this dollar for missionary work in a foreign land. Truly, as the writer says, "Christ's Spirit dwells in dark skins and in the log cabins of the South."

A Peacemaker.

THE religion of the Bible tends to bring peace on earth, though it is a sad fact that nations bearing the Christian name are often at war. There are two tribes in Africa which have been engaged in incessant warfare, but a change came, and the Christian chief of one of the tribes, Mohlaba, said, in the great assembly, "How is it I have confidence in Maaghé, and that Maaghé has confidence in me?" Then he held up his New Testament, and added, "It is because we both read this book."

The Deputation to India.

We are glad to share with our readers some notes prepared by Secretary Barton in reference to what he and his associates saw while in India and Ceylon. The numerous photographs, some of which are reproduced in our pages, which were brought home present scenes of great interest connected with the land where manners and customs are so different from those with which many of us are familiar. In this connection we are glad also to present a Minute passed by the Marathi Mission, and forwarded to our rooms, in reference to its appreciation of the work done by the Deputation while in India. The copy comes signed by Dr. Abbott, the secretary of the mission, and is in the following terms: —

"The Deputation of the American Board having completed its visitation of our stations, and its conference with the mission as a whole, we desire to express our heartfelt thanks for this visit. The painstaking manner in which the members of the Deputation have studied the conditions of each station, together with the sympathetic attitude that marked their careful investigation of our works and methods, have gained our respect and deepened our confidence in their insight into the problems that condition our policy and endeavors. In our homes they have been an inspiration and encouragement, and we feel the stronger for the bearing of our burdens because we have had this close contact with those whom we felt entered so sympathetically into our difficulties and successes. It has been a pleasure to notice the kindly and free intercourse between them and the Indian Christians, exciting a confidence in them that the policy of the Board would be on lines sympathetic to their best growth. We feel that the Deputation has viewed the whole work of missions in India in a spirit of broadmindedness, and an appreciation of its great responsibilities. We therefore desire to record, with great cordiality, our appreciation of their visit, and our own confidence that their coming must mean an inspiration to better and wiser work, and larger results."

Missionary Veterans.

On the 22d of December last, Rev. Dr. and Mrs. Wilson A. Farnsworth, of Cesarea, Western Turkey, entered upon the fiftieth year of their missionary service. Two years after going to Turkey they were located at Cesarea, and this has been their station ever since. Dr. Farnsworth may be called preëminently a touring missionary. It has been his duty and delight to travel, chiefly on horseback, over a large district, of which Cesarea is the center, visiting the outstations, and watching over every branch of Christian work. During this last year he has spent no less than 114 days in this form of service, traveling with horses 1,479 miles, and he can say that this has been accomplished "without serious accident, and, I might almost say, without weariness." Mrs. Farnsworth has been his devoted and successful co-laborer. Only one missionary on the rolls of the American Board antedates them in appointment — Mrs. Mary E. Bissell, of Ahmednagar. Dr. Farnsworth anticipates that he and his wife cannot long continue such form of service as they have heretofore rendered, but greatly to the joy of their associates and the people, they will remain at their station, serving in whatever ways they are able.

They have just sent to the treasury of the Board fifty dollars as a thank-offering for the privilege they have had in laboring so long together. The heartiest salutations of a wide circle of friends in the United States are extended to these beloved missionaries.

MISS ALICE GLEASON.

In our last number we referred to the going of Miss Alice Gleason to Mexico to join the mission at Guadalajara. The likeness of this new missionary was not ready for that issue, and we are glad to give it here. Miss Gleason arrived in Guadalajara in season to celebrate Thanksgiving with a company of about forty Americans in that city, who, after a service in the church, dined together under the stars and stripes, of which she says that "they never looked so perfectly beautiful as they did there." Miss Gleason will be associated with Miss Long in the care of the Girls' School at Guadalajara.

Self Help.

The incident narrated by Dr. Tracy in his letter from Marsovan, Turkey, printed on another page, is full of suggestion as to what can be done in a community where there is faithful leadership. That a little community like that at Alacham, with only an occasional visit from the missionary, and without a penny of help from outside, should not only maintain Christian services through a series of years, but should make such gifts for mission work abroad, is certainly remarkable. May God give a like spirit of love and devotion to those who bear his name in Christian lands, as well as to those who are surrounded by unbelievers.

The Census in India.

The census recently taken in India has already brought to light some surprising facts, although the tabulation of the returns from all the provinces has not been completed. There are twenty-seven provinces, and Sir Charles Elliott has sent to the London *Times* a report of the nine of which the tables are complete. These nine do not include many of the larger provinces, but the summaries are very significant. By the census of 1891 they contained 96,281 native Christians, but by the recent census there are now 162,152, an increase of sixty-eight per cent within the decade. Should the other provinces show similar returns the result would be most surprising, as well as gratifying. Yet, after all, the wonderful progress of Christianity in India is not to be solely measured by the number of enrolled Christians. Christianity is leavening a mass of Hinduism, and thousands who are not classed as Christian disciples are influenced greatly by Christian faith.

"The Disciple and His Money."

At the General Council of the Forward Movement, held at Silver Bay, Lake George, in July last, the address of Professor Edward I. Bosworth, of Oberlin, on "The New Testament Conception of the Disciple and His Money," produced a very marked impression on those who heard it, and the address has now been issued in "The Forward Movement Series." It touches a vital point not only in its bearing upon missionary work, but upon the best spiritual life of believers. May the address in its printed form move many hearts, as it did when first delivered by Professor Bosworth. Copies may be had for judicious distribution at the rooms of the American Board.

An East Indian in Africa.

The work of Christian missions in any one part of the world often tells effectively in some other and distant section. In the building of the railway from the east coast of Africa to its central kingdoms, the English have employed East Indian laborers, and some of the most efficient railway officials on this line are those who have been trained in mission schools in India. A report comes of an inspector on the Uganda railway, who is an East Indian Christian, a very earnest and enthusiastic evangelist, who, aside from his official labors, is taking efficient part in evangelistic efforts in the heart of Africa.

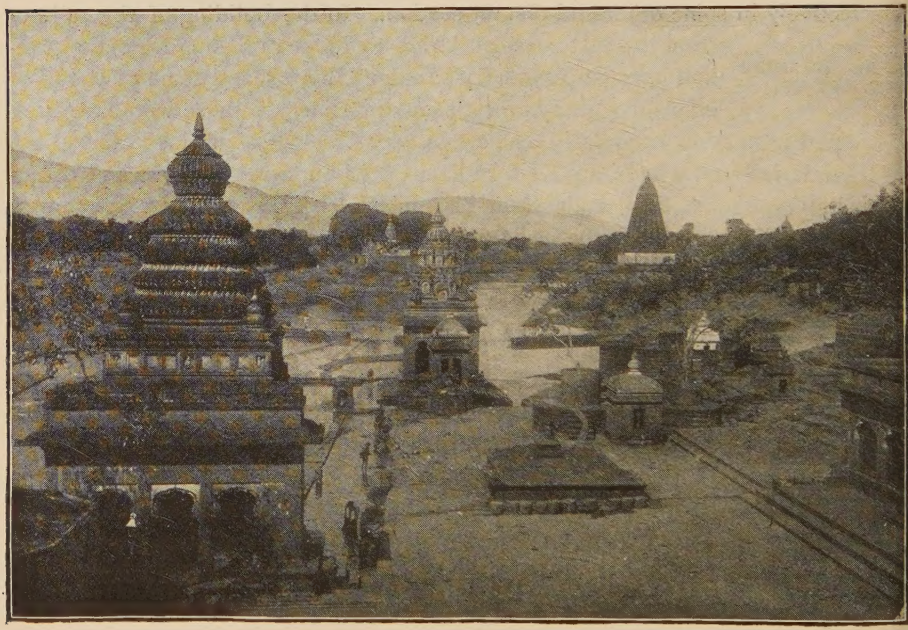
Later from Japan.

Since all the matter for this issue was in type, a letter from Dr. J. D. Davis gives a most cheering report of some Thanksgiving services held at the close of the year 1901, in view of the results of the special evangelistic movement inaugurated a year ago. At one of these services, held at Kyoto, reports were received of about 700 inquirers in that city; at a meeting held in Osaka for Central Japan, it appears that there were about 3,000 inquirers in that section of the empire; while at a meeting in Tokyo reports were received that in all Japan nearly 20,000 persons, perhaps more than half of them young men, have signed papers expressing their purpose either to examine Christianity or to accept Christ as their Saviour and Lord. Of these about 1,200 have already been received into the churches. It appears that during the year, 542 persons, from twenty-two societies or denominations, have been uniting in this work, at sixty-five central points in the empire. The churches have been greatly revived and strengthened, and at these thanksgiving services a purpose was formed to continue the work for another year. It is needless to add that there is great joy among the Christians of Japan. But the present work is more than pastors and evangelists can properly care for, and they long for more helpers. These tidings reach us by the same mail that brings a letter addressed to the Congregational Churches of the United States by the Moderator of the last National Council, and we are moved to say that what is said in that letter as to revivals and as to want of co-operation does not apply to Japan, whatever may be the case elsewhere.

LIGHTS AND SHADOWS IN INDIA AND CEYLON.

BY SECRETARY JAMES L. BARTON, D.D.

PERHAPS the first and most emphatic impression made upon the traveler in Ceylon and India is as to the great number of the people, of whom the larger part seem to be children. Children swarm everywhere. India, with half the area of the United States, has four times its population; and as there are large areas in the mountains where few, if any, people live, it makes the fertile plains and river valleys teem with humanity. That is why so many starve when the drought comes and destroys the harvest. It is also the reason why so many individuals can be effectively reached from a single mission center,



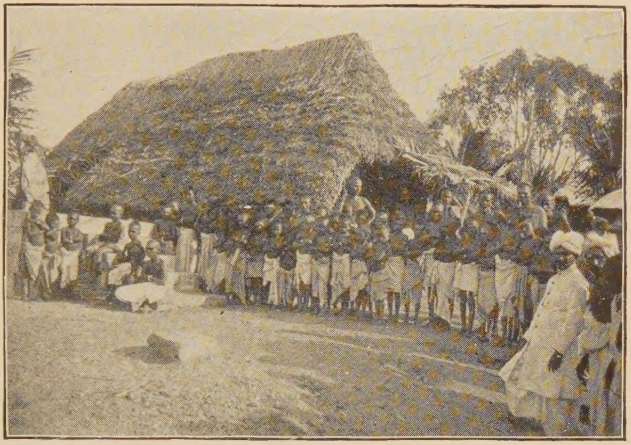
THE TEMPLES AT WAI; A HINDU STRONGHOLD.

and with a comparatively small number of Christian workers. And yet, with all the missionary societies working in India, and all the advantages afforded by dense populations, multitudes of people there have never yet heard of Jesus Christ, and many a Christian missionary is burdened with an impossible parish of a million souls.

India is not a country, but a continent, with about one-fifth of the world's population, against whose evangelization no obstacles are presented either by the government or the people, except those that come from pagan customs, native indifference, and the natural resistance to that which is pure and holy by the evil in the hearts of men. The government is a strong friend of Christian missions, for the officials regard them as their best ally for purifying society and maintaining order, righteousness, industry, and education.

The failure to provide an adequate force for the conduct of missions in

India and Ceylon cannot but be apparent to the careful observer. These countries afford an abundant field, with no end of people who are ready to be taught, while mission boards seem content to reach only a few, to teach only a mere handful of the children, and to provide gospel privileges for but a small part of those who are ready to listen.



VILLAGE SCHOOL IN CEYLON.

In Jaffna, Ceylon, where there are over 10,000 pupils in the schools under the superintendence of our own missionaries, the village schools are held, in far too many cases, under roofs that threaten to fall in upon the pupils; the schools are so devoid of necessary furnishings and apparatus that the children often leave the Christian schools and go to those which are better equipped, and taught by Sivites. The Ceylon school building, in the cut upon this page, is a fair example of

A NEW CHURCH IN THE ARUPPOKOTTAI DISTRICT.

the average village school which today is and tomorrow may be a ruin. A little more money put into the external equipment of the village schools in Ceylon would be a gilt-edged investment, and the failure to do so is a real waste.

In India there are many congregations composed of those who have renounced their heathenism, have been cast out of their families, and are regular and devout worshipers of the Christian's God; but they are poor to the verge of starvation, and cannot provide even a thatched-roof mud church to shelter them from sun and storm. The Deputation visited Christian schools held under the sacred tree of the heathen village, because there was no other place for the school, and no funds for a house; and they met congregations of Christians under the open sky for worship, because no roof had been reared over a place which they might dedicate to Jesus Christ. On the preceding

A CHURCH WITHOUT A BUILDING.

page is the cut of a little mud and thatch church in a village in Southern India, in dedication of which the Deputation took part. It was built partly by the people, and cost, all told, perhaps $20. It is the largest and best building that could be afforded, and yet not one-fourth of those who came to the dedication could get inside. A single match in the hands of an enemy applied to the thatched roof would destroy the building in a few moments, and the enemies of Christianity there are not few.

The Deputation also assisted in the organization of a church in Western India, under Mrs. Bissell's care, which had no roof to shelter it, and no ground on which to build. Although it was organized with some forty members, its only home was the public rest-house of the pagan village, with one side entirely open to the street. The picture above shows this provisional church home and the crowd that came to see it organized. A Rajah of a native state near Bombay, dissatisfied with the schools he was able to maintain for his people, made the proposition to a missionary of our Board, Dr. Abbott, to take entire charge of the school system of his state, giving full permission to the missionary to make the schools Christian, at the same time

pledging a good sum of money for their support. The lack of funds to supply Dr. Abbott's place in the mission, and to meet necessary additional expenses, rendered it impossible to accept the proposition.

In spite of this great waste, the Lord's work goes on, halting at times, an object of wonder to the heathen that the Christians of America should be content to let a work which is so full of promise continue under such unfortunate limitations.

PARALACHI CHURCH, MADURA MISSION.

Any one who goes to India and Ceylon in the name and under the auspices of the American Board cannot fail to be astonished at the welcome which meets him everywhere, from both Christians and pagans. The name "missionary" is an honored name in those countries, and the American Board is one of the oldest and most widely known. All classes vied to welcome those who came from the Christians in the United States, standing back of the American Board. Hindu government officials and many gentlemen went out of their way to express their gratitude to the Board for what it has done for the people of India. Whole villages turned out, crowding the churches to their utmost capacity, to see the men who came from the American Board. The picture upon this page represents one of the better class of village churches, and the crowd which came to see and hear, and then go away and ponder and discuss. This is a typical scene that could be repeated a hundred times. The vehicles in the foreground are the rural conveyances of the Deputation. If a man, or

a woman, for that matter, wished to secure a standing among the Indian people, he need do no more than to establish the fact that he is a representative of an old mission board. This speaks volumes for the wisdom and integrity of the missionaries who have so commanded and held the confidence of all classes of religionists, while always standing emphatically and exclusively for the religion of Jesus Christ. The group standing before the old tower in the engraving on the next page is composed of members of a congregation and school which came several miles over a dusty road, in the heat of the day, to have a few words with the Deputation as they passed along the road from Sirur to Poona. The meeting of such a company was not an uncommon

AN UNHOUSED CONGREGATION, MADURA MISSION.

experience. They brought gifts in their hands and love in their hearts for those who represented their friends in the United States, who were doing so much for them in their ignorant and needy condition.

One cannot investigate at close range and first hand the religious life of pagan India without being impressed with the impotency of the Indian religions to elevate and civilize a people. A few educated and eloquent Hindus have come to the United States, and in beautifully framed sentences, with gentle tones and brilliantly colored vesture, have persuaded a few that Hinduism is, for Indians, to say the least, a better religion than that which we profess. One may search India through from the Persian Gulf to the Bay of Bengal, and from the Himalayas to Cape Comorin, and he cannot find that benevolence and brotherhood, that beauty and light which these American advocates so attractively set forth as the sum and substance of

Hinduism. If there are any places where we should expect to see the religions of the country at their best it must be at their great periodical festivals, at different sacred spots, or in temples conspicuous for their antiquity, size, sanctity, or history. But these places are sorely disappointing.

The Deputation visited different temples, as well as places regarded as unusually sacred; they also spent many hours at one large religious festival, which was declared to be among the largest and typical of the best of its kind. Every ceremony appeared to be degrading, some of them brutalizing, and there was not an act that seemed to have in it an elevating or ennobling

A ROAD WELCOME TO THE DEPUTATION, BETWEEN POONA AND SIRUR.

idea. We came away feeling that if the hope for India's millions is centered in such a religion, it is hopeless indeed. The old civilizations of India have continually degenerated under Hindu instruction and practices until the educated Hindus themselves are organizing various reform bodies based in a large measure upon the teachings of Christianity. Educated Hindus, not a few, told us that there was no hope for the lower castes except in Christianity. Many Brahmans declared that their religion was impotent to help in any measure the masses of India, at the same time stating that Christianity offered the only aid their country so much needs. Hinduism, during more than 4,000 years, has proven its inability to lead a people upwards and give them lofty ideals and beautify their lives without and within. Christianity comes in these latter days, commending to all classes its teachings of purity,

of righteousness, of brotherhood, and of a personal example and redeemer in Jesus Christ, the Saviour of all men. Hinduism, conscious of its great lack, is attempting to engraft upon its system, or lack of system, Christian expressions and conceptions; but the futility of such an effort becomes quickly apparent as the old stump continues to decay. The country is ripe for Christianity, becoming more and more conscious of its need, as the people are learning to appreciate the beauty of the character and life of Jesus Christ.

The three missions of our Board in Ceylon and India are second to none in the influence they are exerting for Christianity. Their institutions are among the best in the country, and no missionaries are more loved, honored, and trusted by all classes than are those who are connected with the American Board. There are few if any missionaries there who are carrying so large and so important a work with such reduced support. We are, in some departments of work, especially in the care of 3,300 orphan children in the Marathi Mission, almost compelling them to deliver their tale of bricks without furnishing them the necessary straw. They make no complaint, and are bravely bearing a burden, made doubly hard because of inadequate support. Their hope is that when the Christians in the Congregational churches of this country know how fruitful the work is, they will rally to its help. The missions and work of our Board in these countries are worthy of every confidence and support.

THE ZULU IN SOUTH AFRICA.

BY REV. F. R. BUNKER, OF THE ZULU MISSION.

History has formed fast in South Africa during the nineteenth century. The present crisis is but one of many. The opening of the century witnessed national upheavals and formations on a large scale. The small Zulu tribe, under the leadership of Chaka, reduced 300 tribes in Natal and Zululand to subjection. Not content with political control, it forced its language and customs on all its subjects.

In 1833 a great migration of the warriors of this tribe, under Mosilikatze, crossed the Vaal, conquered the Bechuana tribes, and later was driven by the Boers across the Limpopo, settled on the Mashona Highlands, and became known to history as the Matebele Nation. A similar migration under Soshangana passed up the east coast and settled on the Gaza Highlands, near Mt. Silinda, forming the "Shangan" people. A third of these conquering hordes crossed the Zambesi and formed the fierce and warlike Angoni tribe, west of Lake Nyasa.

The point of special interest to us in these movements is the effect it had upon the great number of petty tribes conquered, by impressing upon them the dominant Zulu character, and familiarizing them with the Zulu language, if not actually displacing their mother tongue by it. So far does this influence extend that Stanley found the Zulu language spoken under the shadow of Mt. Ruwenzori, in the far north.

Thus from Natal to Uganda, on that great temperate table-land, occu-

pied by the superior Bantu race, and soon to be traversed by a railway, the Zulu character and language are familiar if not dominant. A later development is the pouring into the Johannesburg and Kimberly labor markets of hundreds of thousands of men from this entire region, and in those marts of industry the cosmopolitan language is the Zulu, and the Zulu influence is predominant. God's formation of the Roman nation and Greek language as vehicles for the rapid spread of his gospel in Apostolic days is no more significant than what he has wrought for the same end in South Africa through the Zulu people.

Into these great national movements God has woven the history of the Zulu Mission. It is contemporaneous with the Zulu nation. It has reduced the language, found on the lips of barbarians, to printed forms, and revealed

TYPICAL ZULUS.

Benjamin Zama, Teacher. | Rev. Umvakwendhlu Sivetye, Pastor at Amanzimtote. | Ngazana Lutuli, Teacher.

it to be a language of most perfect formation and great variety of expression. It has translated the word of God into this language, and finds a ready sale for it among a large body of intelligent adherents, not only in its own churches but far beyond its limits. It has gathered a native church from among the heathen. There are 3,256 communicants and 14,000 adherents. The growth of the church is significant. At the end of fifty years there were 782 members. Fourteen years more see it with 3,256. Five hundred members were added in the year 1900 alone, nearly as many as in the first forty years of its history. The Zulu church is now an institution, growing from within rather than from influences from without.

The mission has also built educational institutions at infinite labor and great cost, and has trained a fine body of native pastors, preachers, teachers, and Christian home-makers. These institutions of literature, church constituency, intelligent adherence, Christian home life and efficient native leader-

ship are things of slow growth, cannot be reduplicated quickly, and, logically, must play a large part in the redemption of the Bantu race, and can be ignored only with infinite loss to the future of Africa.

Furthermore, following the line of its providential opportunities, the mission has in the past sought to extend its influence to the regions beyond, and it established the East Central African Mission in one branch of the great Zulu family. It furnished that mission in the beginning of its history with experienced missionaries and well-trained native helpers. As a result the fruitage gathered in the first ten years in Gazaland is nearly one hundred fold above that in the first ten years in Natal, when without language, Bible,

SESSION OF ZULU HOME AND FOREIGN MISSIONARY SOCIETY IN AMANZIMTOTE CHURCH.

native helpers, or experience the foundations were being laid there. It has also entered the open doors in Johannesburg and Durban, where its missionaries and native helpers are meeting thousands of heathen young men, and winning many to Christ who will carry the gospel hundreds of miles into the interior to their tribes. It is already actively engaged in Zululand in the north, and reaching toward Pondoland in the south by means of the voluntary efforts of its own native evangelists.

In its own home field the mission has brought its churches to entire self-support. No mission funds are used for the support of the pastors, preachers, common school teachers, or buildings for the native churches. The native constituency carries its own financial burdens entirely. In addi-

tion to the care of their own churches, they have a native home and foreign missionary society which gathers $2,000 annually from the twenty-three poor churches for work in needy places. In the seven years between 1887 and 1894 this society expended $8,000, of which $3,500 came from the Board. In 1894 the Board's grant was withdrawn, to their great consternation and fear for the work, but, assuming the responsibility, it raised $8,000, without assistance, in the four years from 1894 to 1898 — an increase nearly fourfold.

A change, amounting almost to revolution, has taken place in the Zulu church during the last four years. At first threatening disaster, it has with wise dealing resulted in a much larger degree of responsibility for the conduct of its own affairs being assumed by the native church, thus freeing the missionaries for wider service. It will also result in training the natives to share more largely in carrying the responsibilities of any large movement in which they may be enlisted.

The very existence of the Zulu church, in the judgment of the missionaries, depends on enlisting it in some work outside itself. It needs a safe outlet for its superabundant energy. Its own local problems can be more easily settled by giving it problems for the well-being of others. Never before has the advantage of education been so appreciated by the people as at present. Our schools are crowded full. But the mission is asking, "Why educate young men and women in large numbers if they are to find service for their training in the domestic and commercial advance of the colony alone, and no provision is to be made for their being used for the Kingdom of God? What is the use of all the toil and heartache, and expenditures of large sums of money during seventy years in Natal, if the advantages gained by it are not to be conserved to the Master's Kingdom when the time of greatest opportunity comes? If all is to be lost or wasted, then is it worth while to reduplicate such poor economy in Gazaland or elsewhere?"

Natal is the center of things in the larger view of our work. Pondoland, Zululand, Swaziland, British Tongaland, all little touched by missionary effort, are its neighbors. The Transvaal, Free State, and Rhodesia are all in direct railway communication with it. Regular lines of steamers put it in closest communication with the entire east coast to Zanzibar. Its people are the best known and most influential of all East African tribes. Its climate is more healthful than any other portion of Africa. "People never die there," was Dr. Philips's word to our first missionaries. Its Christian constituency is the largest, and its institutions are more firmly established than that of any other portion of South Africa except Cape Colony.

Now the question remains whether all these facts signify anything as to God's will regarding the place which the Zulu Mission should occupy in his plan for the redemption of Africa. And the further question remains whether the American Board and the Zulu Mission can afford to ignore or neglect the marvelous moving of God's Providence for the establishment of his Kingdom in that land through the Zulu church.

MRS. MARY B. KILBON, OF NATAL.

THE sad tidings have reached us of the death of Mrs. Kilbon, of the Zulu Mission, which event occurred at Amanzimtote, November 20, 1901. Her maiden name was Mary Bidwell Knox, and she was born at Manchester Center, Conn., June 4, 1843. She was brought into the Christian fold during the great revival of 1857–8, and was married to Rev. Charles W. Kilbon, April 8, 1873. The same year they sailed to join the Zulu Mission in South Africa. For a while they were stationed at Umtwalume, and afterward at Amanzimtote, where Mr. Kilbon has been connected with the Theological Training School.

Mrs. Kilbon has for many years labored under physical disability, specially connected with a disease of the heart. On this account she remained in the United States from 1885 to 1891, while her husband returned to his work among the Zulus. These physical disabilities and the trying separation from her family she bore with greatest patience, but it was a joyful day when she was able to return to Natal, though leaving her two sons in the United States. Mrs. Isabel H. Bunker, long associated with Mrs. Kilbon at Amanzimtote, writes concerning her: —

"She endured great suffering with great patience. I have seen her so lame that she could scarcely rise to her feet, yet she always had a smile on her face. And in her weakness it is wonderful what she accomplished. Being so much of an invalid, she was unable to do much active missionary work, yet in her quiet, unobtrusive way she did much for the people. She had many friends among the English and Colonial people, and always manifested for her friends the same loving thought. She often gave us happy little surprises, which we, being too busy to think of such things for ourselves, doubly appreciated. Amanzimtote can never be the same without her, and only those who know what she was in her home can realize what that home is without her."

Mrs. Kilbon's sickness was short, the immediate cause being a double pneumonia, so that recovery in her case seemed practically impossible; but she went peacefully, and to her husband her face took on that happy expression suggestive of the rest into which she had entered. He writes of her: — "Her character was a strong one, and impressed itself distinctly on her home, her neighbors, and her wide circle of acquaintance. She had not specially the qualities of a teacher, but her practical judgment, her eminent business ability, her strong force of character, her fondness for reading, and her entertaining conversation attracted many friends among both Europeans and Africans, and commanded their respect. She was a farmer's daughter, and enjoyed agriculture. Her gardens, and the house plot generally, show such marks of her industry and her energy as make them an impressive object lesson to the natives in a practical gospel they much need to learn. Her nature was remarkably self-contained. She relied on sources within herself, and did not need to lean on another. She faced difficulties and bore defeats without discouragement. Hope never left her. There was not a

morbid fiber in her make-up. She simply would not yield to depressing conditions. In her long fight with weakness her will held the field; disease was dominated by it. Many would have succumbed in despair where she resolutely and cheerfully kept on her weary round."

The profound sympathy not only of his missionary associates but of friends in the United States will be extended to Mr. Kilbon in the loss he has sustained.

THE TAIKYO DENDO, OR TWENTIETH CENTURY MOVEMENT IN JAPAN.

BY REV. GEORGE E. ALBRECHT, D.D., OF KYOTO.

[At a missionary conference of Central Japan, held at Osaka, October 22, Dr. Albrecht, of Kyoto, read a paper with the above title, treating first upon what the movement has already accomplished, and then upon the methods by which the missionaries and Japanese could further it. The later portion relates specially to the workers in Japan, while the first portion will be of great interest to friends of Japan everywhere, and we are glad to give that portion of it here.]

That the Japanese, who do not count their years from the birth of our Lord, should make the beginning of the twentieth century after Christ the occasion for special movements of any kind, seemed anomalous to many. But in view of the results achieved in connection with the movement inaugurated by the Protestant Church of this land, we may well look at this movement as inspired of God.

Among the results, for which we can give devout thanks to Almighty God, we may count the following:

1. *Christianity has again secured the attention of Japanese society.*

The last ten or twelve years were years of reaction and of opposition on the part of the people, of debility and frequently of decline on the part of the church. Writers on religious and sociological topics had almost ceased to count the church one of the vital forces of the land. It was considered an exotic, which, for a while, had thriven under the genial sky of popularity, but had quickly withered under the chilling blasts of indifference, of nationalism, of opposition. The '*Taikyo Dendo*' Movement has proved that the Christian church in Japan, while benumbed, was not dead; it has forced Christianity anew upon the attention of the people. Japanese society quickly saw that here was a reawakening force; that the Church was still full of vitality; that Christianity in Japan had by no means perished, as not a few of its opponents had asserted triumphantly.

And Japanese society not only had its attention directed again to this revived force, it responded to it. It was ripe itself for just such an advance movement. Neither nationalism, nor philosophy, nor religious eclecticism had been able to satisfy the best longings of the people. They responded to the call of the Church, when it went forth with the simple message of reconciliation to God through his Son, Jesus Christ. Hundreds, who a few years ago did not think it worth while to look into Christianity, have become seekers

after the truth. Nor are all these, by any means, not even in a majority, from among the slums of society, but from the respectable classes, who nevertheless felt constrained to ask: "What lack I yet?"

2. *The movement has borne direct results in inducing large numbers to inquire into the truth as it is in Jesus, and in persuading many to begin the Christian life.*

In the booklet published by the "Japan Evangelical Alliance," entitled "The Works of God," the number of six thousand seekers is given as expressing, in round numbers, the visible result of the meetings in Tokyo, while in some of the Christian newspapers the figures were given as high as eight thousand. To put the figure at ten thousand for the whole empire would be a moderate estimate. But we ought not to make too much of these figures. There is a good deal of chaff among them. To send out reports of five and six thousand conversions is utterly misleading. On the other hand, to disparage these results wholly as ephemeral is as unwise as to disparage the blossoms of the apple tree in their spring glory, because scarcely one out of ten, or twelve, will develop into a well ripened apple. Most every church, in cities where this work has been carried on efficiently, has received additions by confession of faith after a course of instruction in Christian doctrine. But even those who have not pressed on into the kingdom will hardly have been injured or hardened, as no undue excitement has prevailed in these meetings. Rather it may be believed that these also have received an impetus, which, reinforced by other influences in the future, will lead them at some time to come to a decision.

3. Of greater moment than either of these two results I count *the new life and courage that have come to the Christian church in Japan.*

Not only have lukewarm members been revived, backsliders recovered, attendance at all the services of the church increased, the church as a whole has been filled with new courage and new confidence. For some years our churches in their various localities have been like besieged garrisons, the enemy encamped round about them, their spiritual vision dimmed, so that they could not see the chariots and the horsemen of God on the hills, thankful for every month and day during which they were enabled merely to hold their own. This "Advance Movement" has brought them out of their crumbling castle walls, and, with renewed confidence in their great Captain, they have ventured upon an aggressive campaign. The result has been far above what many dared to ask or think. The Christian church in Japan begins its fall campaign in a far more vigorous condition than it began the new year, and we may well believe that this Twentieth Century Special Movement will mark the beginning of a new era for the Church in Japan.

4. One other characteristic feature is that *the whole movement has been from its inception a union movement.* Christian union has been promoted, and, to no small degree, actualized by this evangelistic campaign.

In Tokyo the so-called liberal churches were excluded from this movement, while both there and in some other cities some congregations of the "*Seikokwai*" declined to coöperate. Aside from these exceptions, there has

been everywhere hearty coöperation. Pulpits have been freely exchanged and denominational lines forgotten. Churchman and Independent, Baptist and Pedobaptist, Calvinist and Arminian, have stood shoulder to shoulder, holding up before the eyes of a perishing world the same cross, proclaiming in church and chapel and by the wayside the same blessed Redeemer. For this, brethren, we may well thank God.

5. Again *this movement has recalled to the minds of Christian workers the old, but oft forgotten fact, that the "power of God unto salvation" is the "gospel," and nothing but the gospel.*

The call of the Evangelical Alliance was for "aggressive work on purely gospel lines." The keynote of the whole movement was, and is, "Not by might, nor by power, but by my Spirit, saith the Lord;" and the movement has been kept true to its purpose. Apologetic and miscellaneous lectures have given way to simple gospel preaching. The speakers have aimed not merely at the intellect, but at the conscience and the will. Individual unfortunate exceptions, no doubt, have occurred here and there; but on the whole the preachers have been true to their commission to preach Christ and Him crucified.

Nor has any reliance been placed upon sensational methods. In fact such were conspicuously absent. There were singing bands marching through the streets; there was thorough advertising by posters and by handbills; there was a liberal use of tracts; there were after-meetings of one kind or another; but reliance was not placed upon any or all of these methods, but solely upon the convincing and converting power of the Spirit of God.

At the same time Christian workers have learned the value of method in Christian work. Thorough preparation for the work, means adapted for the securing of the desired results, suitable endeavors for gathering and preserving these results have characterized the work. But above the importance of method has been placed reliance upon the Spirit of God to fructify the various methods used.

6. I mention but one more result of the movement so far: *it has shown that, when men and women are spiritually alive, the money needed for the work is forthcoming.*

Japanese Christians have given with a fair degree of liberality and with joy. In not a few churches the regular contributions show an encouraging increase, while several have been brought to self-support.

LETTERS FROM THE MISSIONS.

European Turkey Mission.

THE GROWTH OF THE MISSION.

Dr. J. F. Clarke, on reaching Samokov after his return from America, writes of some discouraging features in their work amid some cheering indications. The time and thought of many of the missionaries are much occupied with efforts to secure the release of Miss Stone and her associate, yet little can be reported as to results. It is extremely

difficult to get into communication with the bandits, members of the band failing to keep appointments that are made. It is believed, however, that the captives are so guarded in some unknown village as to make any direct communication impossible, but that they are not suffering from the weather or from lack of food. After referring to the dedication of the church at Philippopolis, which was reported in an article in the last number of the *Missionary Herald*, Dr. Clarke says: —

"The exercises of the conference and at the dedication of the church have been already reported to you by others, but my own relation to the work and workers made me have a deeper interest in the progress made than it was possible for any other one to have. All but one of the fourteen preachers who took part in the exercises, or were present at the conferences and consecration of the church, all but two of the seventeen who formed the choir, and many others in the audience have been students under my instruction, some of them near forty years ago. How Dr. Riggs also must have rejoiced in what God's Spirit has wrought through the Bible he has done so much to give to Bulgaria. We shall never forget the fact that he has also given 477 of the 626 hymns which have been printed in the Bulgarian hymn-book.

"But the gathering in Philippopolis was but a type of the great changes which have taken place in Bulgaria and Macedonia within the last half century. At the time of our coming hardly any person had any true idea of real Christianity. The Testament had only recently been published. Genesis, Psalms, and Proverbs had before been issued, but probably not more than a tenth of adult men and scarcely any women could read. The people were, however, waking up intellectually to a new life, and many were seeking in other lands the education which could not be obtained in their own country.

"Now this condition has essentially changed. For more than thirty years the whole Bible, carefully revised, has been in the hands of the people, in many regions permeating and changing hearts, and having a potent influence even where its divine origin is not recognized. Education is now available to all, from the highest to the lowest, in well organized institutions of all grades, for those from childhood to mature years. Though infidelity, intoxication, and licentiousness have fearfully increased, yet a vital, progressive Christianity has also been having a wide and pervading influence in Bulgaria and Macedonia. More than a hundred Christian workers, three-fourths of whom are Bulgarians, are now preaching or otherwise laboring in connection with fifty-three places, where there are sixteen churches, having over 1,300 members, and an average attendance of near 3,000 persons; and there are also fifty-three Sabbath schools, with about 2,500 pupils, and twenty-three weekday schools, with over 700 pupils, where Christian truth is regularly taught.

"To any one taking a map of European Turkey and marking the stations and outstations of the American Board with bits of colored paper, designating by larger marks the stations and places where there are churches and schools, the view must be inspiring. Strategic places have been secured throughout the region reaching from the Black Sea nearly to the Adriatic, and from these centers truth has been radiating, till now the larger part of Bulgaria and Macedonia have had the Bible brought to their doors and preached in their streets, at least by colporters."

Dr. Clarke reports his having preached since his return in outstations from fifteen to twenty-five miles from Samokov, finding in some places elements of discord, together with many cheering incidents.

Western Turkey Mission.

A MODEL OUTSTATION.

DR. TRACY, of Marsovan, reports a visit to outstations along the Black Sea coast, made by himself and Dr. Edward Riggs, together with the native pastors of Marsovan and Samsoon. He writes, under date of December 4: —

"It is a beautiful ride from Samsoon to Bafra, thirty-six miles along the coast, the wheels of the wagon running, much of the time, in the surf. From Bafra to Alacham we travel on horseback across the remainder of the delta of the Halys, a ride of six hours, through alternate beech forests with tangled vines and thorns, where beautiful pheasants and the wild boar find subsistence, and glades, fields, or pools. Nearly all of the six hours we were splashing in water or mud. On the way back, after a heavy rain, we had to cross swollen torrents which threatened to carry us and our horses away, for we had to head sharply up-stream and sidle across. The Samsoon pastor came near being swept away.

"At Alacham we laid our hands upon the head of the long-tried and faithful brother Nicolaki, who has labored in the Lord near twenty years, bringing forth, under the Spirit's guidance, the beautiful evangelical community of the town, as well as much fruit in other places. There is a community of sixty souls in Alacham. Not a piaster has the Board, or any board, ever spent on that work, more than the expense of an occasional missionary visit. More than that, Brother Nicolaki has contributed directly to the treasury of the A. B. C. F. M. from $1,500 to $2,000, besides assuming the entire support of a preacher for years. It would not take over five thousand such outstations to support the entire work of the Board, without a dollar from the American churches! Can't the five thousand churches of the American constituency do it? This is pretty nearly a model outstation, full of love and zeal, pulsating with the spirit of self-sacrifice, long opposed by superstition, envy, and Greek national spirit, but now fast gaining friends, having overcome evil with good. There was a crowd at the little place of worship erected by the community itself, with no outside help. They gathered there, or at Nicolaki's house, every morning and evening for prayer and praise — old and young together. Their light shines like a beautiful star on the northern horizon of our field. God grant this light on the coast may be a guide to many. On our departure, after royal entertainment, we were importuned to accept from the little community treasury the sum which would cover the traveling expenses of our whole party — near $30 — but we thought it better that they should devote a part of that sum to other benevolences.

"Returning to Bafra through rain and cold, torrent and pool, wet and chilled, we held communion service there, received a member, and baptized children. Enemies in the quarter, threatening a mob, the governor bade us disperse. There is opposition to services there since the place of worship is unfortunately located, on account of the vicinity of a mosque. We adjourned to a private house. In Bafra, as everywhere, we find the songs, sentiments, inspirations of the institutions at Marsovan, the impression of whose power is augmented by every tour we make."

OUTSTATIONS OF SMYRNA.

Under date of November 19th, Mr. McNaughton writes: —

"Mr. Bartlett and I have just returned home from a tour into the interior of our field that occupied nearly three weeks. We visited the distant outstations of Bourdour and Sparta. Bourdour is familiar to you, as it figured so largely a few years ago as the center where the mission property was burned. We received a very hearty welcome from the brethren and friends who, with very few

exceptions, met us about two miles from the city as we approached. The pastor, a very spiritual man, has been doing a splendid work, the results of which are not so evident in the numbers that have been attracted to the Protestant cause as in the sterling quality of a good deal of the material he has collected about him. He is a great Bible student, and a most effective Bible teacher.

"Some years since an infidel proposed to his half drunken companion a visit to the Bible class of this godly pastor, adding, 'I will soon silence this bigoted Protestant.' After sitting quietly for some time, the infidel asked one of the stock infidel questions. The pastor, knowing the infidel by reputation, decided that he would not argue, but would answer him only by the word of God. The dialogue continued for some time, increasing in interest, the pastor holding his own, and more than holding his own. The infidel, seeing this, at length withdrew with his companion. But such an impression was made upon his companion that he came the next evening sober, and in his right mind. He is now the leading member of the little Protestant community of the city. There is no merchant in the city more respected and trusted. His honest character has won him large custom, and he is doing an increasingly large business from year to year. He has found that godliness is profitable for this world. His two sons and a son-in-law are with him in his business, all excellent young men; the eldest of these sons is a church member, and the others will be, probably, before long. In presenting the financial stringency of the Board the people were deeply impressed, and this man devoted $35.20 for the support of the work in Bourdour for the coming year. Another member, and a man of small means, promised $17.60. The other members, too, have contributed according to their ability.

"We preached every night, with the exception of Saturday, and twice on Sunday, with increasing audiences, although the weather was very unfavorable. We have a small school at this point. The pastor's daughter has charge of it. We have no appropriation for this school, and just what we are going to do does not now appear. She taught the school three years ago, and we could only give her $2.20 per month, which was about one-third of the amount she should have had. From Bourdour we went on to Sparta, a distance of about thirty miles; here we have no regular work. We were compelled to abandon this important city shortly after I joined the mission. A few brethren meet for service regularly, but they are poor in intellect, and poorer in this world's goods, but rich in desire for their own spiritual good and for that of their fellow-citizens. Among them is a brother who came to a knowledge of the truth about two years ago. He is nearly blind, and will be totally blind before long, if his doctor's report is to be trusted. He is a man with a good deal of natural gift as a speaker. He has little education, and we are not yet sure how firmly established he is in the truth. He carries about with him a Greek Testament and asks his friends if they will be kind enough to read to him, as he cannot see. He is in this way really doing the work of a Bible reader. As he cannot work he spends much of his time in the market, and is the means of many reading the truth. We were encouraged with what we saw, but are sad that we cannot more efficiently man these important centers."

THE SCHOOLS.

Several letters from different sections of this mission refer briefly to the prosperity of the schools. Miss McCallum, of Smyrna, writes: —

"Our school this year numbers 160, twenty-six of the number being boarders. We have never had so many boarders since we moved into the present build-

ing. This year we have added a Greek and Armenian primary department, both of which are in charge of our own graduates. The Armenian girls are still in majority, though quite a number of nice Greek girls have come in this year, and we have more English and fewer Jewish girls than ever before. Our little Turkish girl is back again, and has brought her sister. She has wonderfully improved since she first came to school. Our great need now is more room. The whole house is used for school purposes, and we have to use dining-rooms, halls, and even bedrooms sometimes for classes."

Miss Ward, of Marsovan, at the close of her first year in the mission, reports that she has been too much absorbed in work assigned her to gain the knowledge of the language which she has desired. She writes: —

"School opened well, though Miss Willard and I had to start things alone. The 200 mark has been reached and passed. Teachers entered upon their work with fresh and glad spirits, inspired by the grand opportunities for work among so many girls. We have two new native teachers, one Greek and one Armenian. Many of the girls seem in earnest, but at the same time there are those who disappoint us, even among the older ones."

Miss Hyde, of Adabazar, reports that, for various reasons, their school is not full as it has been heretofore, but they hope to make up in quality what they lack in quantity. Two new native teachers are doing excellent work, and they are looking forward to a successful year.

Miss Holt, in announcing her arrival at Brousa, speaks of the beautiful location, reminding her of Switzerland, and she adds, "Not only is nature beautiful, but the people are beautiful in disposition, and many of them in countenance also. I had not imagined that school work could be so pleasant, or children so tractable; they seem to enjoy study, and certainly are very thorough in it. They are well versed in the Scriptures. We have sixteen boarders and thirty-four day scholars at present, besides the kindergartners."

Miss Kinney writes from Adabazar, December 9th: —

"We have just received the grand news that the permit for rebuilding the chapel has at last been granted. It is almost too good to be true, but the news is very direct, and it must be so. Now comes the money question. The estimate calls for 800 liras, and 350 are in sight. I suppose they will immediately begin to make some plans for raising the remainder. It seems to me that the call must appeal to many business men. A church self supporting, paying its minister, and supporting two schools when none of its members are wealthy, is worthy of aid. The old chapel is no better than a barn, and there is no question as to the dire need of a substantial building of two stories, one for the chapel and one for the school. We shall do everything we can to save money to help. The people themselves are showing the right spirit. One man, who is poor and has a large family, all girls, so that they are not able to assist materially in support of the family, said the other day: 'Each man must give to his utmost capacity. If a man has 200 liras he must give at least twenty. Now I have 100 liras, and I must give ten; there is no other way:' and he emphasized this by holding up all his fingers and repeating, 'At least ten whole liras is my share.'"

A COSMOPOLITAN THANKSGIVING.

MR. PARTRIDGE, of Sivas, sends the following: —

"Americans who live in a foreign country are apt, because of their isolation, to appreciate and celebrate their national anniversaries. The extremely cosmopolitan character of our Thanksgiving dinner in Sivas this year may be

of interest. It has been customary here for the American families to take turns in giving the dinner, and, because of their close connection with our work, the Swiss Orphanage workers are always included. The day before Thanksgiving a party of foreign travelers arrived, who added much to the mirth of the occasion.

"The party which sat down to dinner was composed of the following persons: United States Consul Jewett, of Sivas, and Mrs. Jewett, Mr. and Mrs. Partridge, Mrs. Hubbard and her two children, Miss Brewer, and Miss Graffam, being the American Board force at present in Sivas; Mr. and Mrs. Margot and the Misses Zenger, the Swiss people in charge of the orphanages; Mr. Montesanto, interpreter of the United States Consulate, Mrs. Montesanto and two children, all of whom are Greek subjects; Miss Powers, of New Hampshire, who is here visiting her sister, Mrs. Jewett; and the visitors: M. Maiewsky, the Russian Consul at Trebizond, and his daughter, Melle Knoblanch, a subject of Poland, and Dr. Belck, of Frankfort, Germany, a noted German archæologist.

"It is said that the missionaries introduced the Irish potato into this part of the world. Whether they brought also the turkey I do not know, but splendid specimens of this emblem of the Thanksgiving season are to be found here for about forty cents apiece. Two things were lacking in our bill of fare that are considered indispensable to a New England Thanksgiving dinner: pumpkin pie and cranberry sauce; but for these we had acceptable substitutes. The foreigners seemed to take kindly to our American *menu*, and conversation was brisk and entertaining. English and French were the favorite languages, but German came in for its full share. Occasionally the Russian Consul would speak to his daughter in their native tongue, and Mr. Montesanto would give one of the children a piece of advice in Greek. Mrs. Partridge instructed the girls who waited on us in Armenian, and the Circassian cavass of the Consulate, with his long blue coat and revolver and sword, who acted as head waiter, received his orders in Turkish. Behind the scenes were the Armenian cooks of the American families, and the Turkish soldier who looks after the safety of the missionary premises, and comes in for his share of the good things.

"You would have been amused to see the servants seated in a circle on the kitchen floor, appreciating the remnants of this American Thanksgiving, three Armenian cooks, five other servants, men and women, Alli, the Circassian cavass, and Hallil, the Turkish soldier, all jabbering Turkish and hugely enjoying the occasion."

Central Turkey Mission.

THE HADJIN SCHOOL.

Miss Bates, under date of November 27, writes of the joy of that station over the return of Mr. and Mrs. Martin. The enrollment of pupils in the school, including the primary department, is 266, of whom sixty-nine are boarders. A Senior and Junior Endeavor Society are sustained, and a number of pupils are teachers in Sunday school. The recent deaths of one of the trusted teachers and one of the pupils have produced a marked effect upon the whole spirit of the school. Miss Bates says: —

"The opening of our school year, September 11, was very auspicious, the girls, who had been scattered in their village homes for the summer, returning with a spirit eager to get at their lessons, and a humble, earnest desire to do their best in the various duties assigned them. Some of them showed much

perseverance and determination in overcoming the opposition of ignorant or prejudiced relatives to their return to school. One girl, who was forcibly turned back by her step-father after she had actually started, succeeded even in enlisting the government official of the village on her side, and through his influence and the superstitious fear of the stepfather himself, gained her point. It seems that after taking back the mule, which should have carried the daughter on her way to Hadjin, he sent it to the mountains for wood, and that as the loaded animal was coming down the mountains, it fell, hurting itself badly. This the man accepted as a judgment on himself for his opposition to his daughter's desire for an education, and he thereafter made no active opposition to her going.

"In Hadjin itself the Gregorians have, for the first time in seven or eight years, a lady teacher of their own from Constantinople, and there has accordingly been much feeling against their girls returning to the Protestant school. Here again, however, the girls have themselves proved to be an element in the situation that had to be considered. Some of these Gregorian girls are within two or three years of graduation, and are very desirous to finish their course. Some also we believe to be sincere, devoted Christians.

"One morning, soon after the opening of the term, a man, who has three daughters and one sister in the school, called, and after telling us quite frankly that it was his desire that his daughters should go to the schools of their own community, and that he was constantly beset with protests against his allowing them to come to us, added, 'We Christians have always despised the Turkish women because they had no will of their own, always saying in every matter that came up, "Thou knowest, my lord." But we ourselves are going to the opposite extreme. Things have already come to such a pass that we are obliged to say to our daughters about anything they want, as the Moslem women say to their lords, "Thou knowest, Effendim!"' And upon this he paid the sum required for the year's tuition for the four girls."

CHEER AT AINTAB.

MR. MERRILL gives a brief note as to the hopeful outlook at that station: —

"There is a very encouraging condition of religious openness among the Gregorians in Aintab. A number of young men, who have become truly Christians in the last three years or so, are conducting meetings during the week in various wards, and among the young women there are some who are doing a similar work. This week I had an opportunity to speak, on invitation, to the boys in one of the main Gregorian schools. Today is Professor Levonian's fiftieth birthday, and this year is the twenty-fifth of his connection with the college. He told us that the most learned men in Aintab when he was a boy, if they were living now with the same attainments, could not enter the lowest class in college."

Foochow Mission.

A VARIED WORK.

THE accounts from the members of the mission are cheering. Miss Wiley reports that she spends five hours a day in college in teaching, partly in Chinese, yet mostly in English. The work has reached a point where they must choose what is *most important*, and not simply what is important.

Miss Borts, at Pagoda Anchorage, reports that the school has opened very happily, "the pupils' faces beaming with delight as they enter upon their school work."

Dr. Kinnear reports at length the ravages of the plague at Foochow, the disease coming very near to them, inasmuch as some of their own servants were sick and died.

Mr. Beard writes of the opening of the Theological Seminary in September, and says: —

"God has dealt very graciously with us all this year. Nearly all the schools will open this term with vacant places in the roll of students and teachers, on account of the ravages of the plague. The classical teacher and the assistant, Mr. Kiu, were both ill with the plague when the spring term closed, but they are well and in their places this term. The students are well. We are still in the old building, but must find temporary quarters somewhere very soon.

"Among the churches the work is flourishing. In the Ing-hok field I hear learners are multiplying very fast. The churches in the suburbs station are also flourishing. The Au Iong Die people are looking for a site on which to build. I shall try to use this opportunity to form a union between the Au Iong Die and Sang Tung Gio churches. Together they can make a strong church. Both churches have been severely weakened this year by plague, flood, and fire.

"The next few months bid fair to be busy ones all through the mission, and specially in this station. The plans for the girls' college are in the hands of the contractor."

The party for Shao-wu reached that city on October 19th, and Mr. Walker writes, under date of October 22d: —

"What I saw of the work on the way up at Wang-tai, Hsia-yang, and Yang-kou was discouraging. Here at Shao-wu, last Sabbath, there was a fine turn-out, and very good attention. The troubles of last year were a great benefit to the church spiritually; and the general impression on the people at large has been good. Our students, or student preachers, have abundant opportunity for the exercise of their gifts. Last summer I instructed the pastor to give himself a month's vacation from teaching in the theological seminary. He did so to the decided benefit of his health; and during that month Evangelist Chang gave the students a course of training in sermonizing, from which they derived some new ideas in regard to an orderly discourse.

"The sore point here at Shao-wu, just now, is the boys' boarding school, or high school. The wants of the theological students, too, are not being met as they ought to be; but they are men with some ideas of manly self-government, and interest in and fidelity to their work; but the attendance and discipline in the boys' school has not been at all what could be desired. Now for a time the school is to be under the care of my daughter, acting as my assistant, most of my time being of necessity devoted to touring; but under present conditions she will be working at a great disadvantage. Besides this, she was sent out to work among the women. We rob Peter to pay Paul, and then rob Peter's wife's mother to pay Peter."

North China Mission.

PANG-CHUANG REOPENED.

At last we have word of the reoccupation by our missionaries of the once prosperous station of Pang-Chuang. Dr. Arthur Smith, under date of November 13th, reports that after visiting Peking to confer with Minister Conger in regard to bringing ladies to Pang-Chuang for the winter, and finding that he agreed with the mission in saying that there was no objection, under existing conditions, to such return, a party consisting of Miss Porter, the Misses Wyckoff, and Dr. and Mrs. Smith left Tientsin Octo-

ber 10th, and reached Pang-Chuang on October 17th. Dr. Smith writes: —

"We were escorted on the way by soldiers, through an absolutely peaceful country (externally, at least), and were received at the Shantung boundary by troops of Yuan Shih-k'ai, to whom the consul had telegraphed, at Mr. Conger's direction. At the river bank a lot of the soldiers still on our place came to meet us, as well as some from the country-seat, so that by the time we reached the compound we had more than fifty soldiers, mounted and on foot, and 'three smally piece mandarins' for an escort of honor. This was somewhat incongruous with our peaceful proclivities, but as the station was driven out, it was fit that it should be welcomed back officially.

"Dr. Peck had been here for nearly twenty days, but very little progress was making in settling indemnities, and the day we arrived he parted from the deputy sent by the governor, saying that he would himself go to the capital (Chinan-fu) and see what terms could be got there. Within a week he and I went there together, and spent several days, seeing the Tao-t'ai, who is at the head of the Foreign Bureau, and after a long conference found that the best we could do was to get thirty-five per cent of the reduced claims which we had sent in. There was no help for it, and as this was much better than some had done before us, and as there were hundreds of thousands of taels worth of Roman Catholic claims pending which will be very hard to pay, we saw the uselessness of struggling against fate to get more."

Dr. Smith reports, in detail, the efforts of Dr. Peck through several counties to arrange with the deputies the amount of indemnity to be paid, and the times of payment: —

"In each of the counties the official was seen, the amounts agreed upon, a formal 'Agreement' drawn up and signed, and the dates at which the members are to get their money settled, so that it will only remain to send men and attend to the payments. To get matters of this gravity and difficulty through for so many counties in so few days is a feat, so far as I know, quite unexampled. The payments are divided into two, or in one instance, into three periods, as there is difficulty in getting so large a sum together at once, and in the counties where there are a large number of poor members we shall advance them such sums as seem required to enable them to get along until the first instalment of the indemnity comes due. In each county the poorest are to be paid first, but this is a matter wholly within our hands, with which the officials have nothing whatever to do.

"Dr. Peck and Miss Porter are just on the point of starting north; the latter with seven schoolgirls from our station for the Bridgman School, the first time we have ever sent any, and a great surprise to us all, as we should not have supposed that the girls would be willing to go, or that their families would allow it; but the fact that they are to be under the charge of Miss Porter, who taught them here, and the lessons of the past year, make a different order of things possible. The fact that some were going stirred the desire in the rest, until this large contingent is ready, an augury of great promise for the future. One or two others, whom we much desired to have go, were held back by the fears of some of the family.

CONDITION OF THE CHURCH.

"With regard to the condition of the church as a whole, it is still too early to speak with definiteness. It has been evident to me that the first thing in the order of time was to get the indemnities settled, after which the minds of our people would be more free to take in other ideas. We have had large representations every Sunday from widely scattered regions, and in this way have

met many of the members, and have been able to set before them the general principles on which the inevitable reconstruction of the church must take place. The exact facts in reference to the amount and kind of recanting which has taken place we do not yet know, and my plan is not to try to extort it by direct questions, but depend upon a religious impulse, which I feel very sure has already begun, to make them desire to make a clean breast of it, all in due time.

"One of the former helpers called the other day, and had hardly got seated before he began: 'Shepherd, I may be said to have worshiped images,' with a voice broken with emotion, and an expression of deep contrition. On inquiry, it was not any idol that he worshiped, nor anything definite, only he was forced to *kotow* to the southeast, the direction in which there is a sacred mountain supposed to be full of 'spirits.' This seems to have been the case with all but a small fraction of those who 'recanted.' It was what they style a 'no-help-for-it affair,' and to most of them this appears a quite satisfactory explanation. It was not in their hearts to do it, but how could it be helped? This sort of sophistry does not mislead them all, nor perhaps most, but it is as far as they have yet gone. Little by little it will be dissipated as a miasmatic fog, and when the expected wave of spiritual revival comes, I expect it to sweep away all these defenses in a moment. Of this there are already many signs, but as I said, I am not disposed to press the matter at present. When there is a suitable opportunity we shall try to exert such influence as we have to prepare the way for a new regime, which we are sure will come. There are numerous indications that there is to be a new state of things among outsiders when entire quiet is restored. There are many places where the members have seemed to have very little life, but where there is at present some inquiry, and a readiness to hold meetings, and to believe what has been so long and so frequently taught. It is impossible yet to tell how much of this is due to interest in the prospective indemnity, but as the Chinese saying goes: 'When the chaff is blown away the rice appears,' and then it will not take long to see what is real and what is not."

MR. MOTT IN CHINA.

Dr. Sheffield, writing October 30th, says: —

"Mr. Mott has been with us for two days in Peking, and in that time has given five powerful addresses, all on the deepest subjects concerning the Christian life and Christian work. Mr. Owen interpreted two of the addresses, myself two, and Walter Lowrie one. Mr. Owen, Mr. Lowrie, Pastor Meng, a Methodist native pastor, and myself, gave addresses. All Protestant missions in Peking, and delegations from Tientsin, Pao-ting-fu, and country churches were present. The meetings in the morning and afternoon were held at the Tung-cho mission, as we have the largest accommodations. The evening meetings were at the London mission. There was a packed attendance at each of the meetings, and I have great hope that this is to be the beginning of a real revival of the spirit of aggressive Christian work which has seriously suffered in all of the sad experiences of the last year.

"You will be glad to know that there are now fifty-five students gathered in the college and preparatory — academic — departments. They have come with evident desire to get the best that we are prepared to give them, and now with these deeply spiritual meetings to influence them at the opening of the year, I hope that at the end of the year we shall have a good report to give of the school."

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA. — The reports from this section of Africa read like a romance, each month bringing new and surprising tidings illustrating the wonderful hold that the message of the gospel has gained upon the hearts of the rulers and people in Central Africa. The *Church Missionary Intelligencer* for December reports the arrival of Archdeacon Walker and his party at Mengo, the capital of Uganda. The railroad from Mombasa, on the coast, is now completed to within about eighty miles of Lake Victoria, and it is expected the whole line will be finished very shortly. When so completed, the sections of one or more good-sized steamers will be carried to the great lake, across which the journey will be made very swiftly. At present the crossing is made in six days in canoes, skirting the shore, so that stops can be made over night. Nevertheless, the journey from the coast to Uganda was made in just three weeks, though only sixteen days were spent in actual travel. Contrast this with the journey which Stanley made in 1874–75, which consumed about thirty-four weeks. There is a paper now published at the capital, called the *Mengo Notes*, which refers to the coming of Archdeacon Walker and his party.

"Here a right royal welcome awaited the party, who had been expected to arrive on the 5th, an immense crowd of people having come down to the lake side on that day to meet them, including many of the chiefs. After waiting all day, many had returned to the capital; some spent the night there to wait until the morning, while many walked back the seven miles to the lake the next morning, to be in time to welcome both old and new friends. Many a real hearty welcome they gave them; the old returning missionaries coming in for a very large and very warm share of it. They were escorted up to Mengo with shouting and rejoicing, many more people meeting them on the road and joining in the general rejoicing."

The birthday of the young king Daudi was celebrated on August 8, and great preparations were made and a native feast of enormous dimensions was held "attended by 19,500 people, while 27,000 looked on." Among the large mottoes displayed over the king's seat were "O God, keep Buganda." "O God, increase us in love." "O God, keep Daudi." It seems that Uganda is now included in the Postal Union. The *Mengo Notes* says that the country is making rapid material progress. Cart roads are being constructed both to the Nile and to Lake Albert. The chiefs are building their houses of brick, and slowly changes are taking place in the customs of the people. The correspondent says, "Many of them sit at table for their meals, with plates, knives and forks; one of them actually going so far as to have his wife eat at table with him. It was an unheard of thing until lately for a big chief's wife to eat in the same house with her lord. Another leading man (ordained) has gone the length of allowing his wife to walk down the street with him, and has even allowed her to take his arm; but few can muster up courage for this yet. One thing the chiefs mean to do, and that is to put a stop to drinking as much as possible, at any rate in public."

Among the most hopeful indications may be mentioned the interest of all the people in extending the knowledge of the gospel into the kingdoms about Uganda. The work in Toro is growing rapidly, where there are now no less than 800 regular communicants. The Christian teachers have increased from 50 to 120, and they are all supported by the native church. In June last the king of Ankole, a country southwest of Uganda, made a large bonfire of his charms and fetishes, many of which belonged to his father. A missionary writes: — "We have now had a mission station in Ankole for eight months, and some progress has been made. Thirteen

outstations have been opened, and we have twenty-eight teachers, of whom seventeen come from Koki, and nine from Uganda, and two from Toro. The king is now building a new church at his capital which will seat about 400 people, and I should say that when it is finished there will probably be a congregation large enough to fill it. The people are reading in good numbers, but are somewhat slow in grasping the mysteries of the syllables, and very few have yet learned to read a Gospel. Those who come to read soon give up wearing charms, but the real tussle is yet to come. Polygamy is very common amongst them, and they will find it difficult to give it up. But we must remember that it was so in Uganda too, and gave way before the power of the Gospel, so we can believe that the same will be the case in Ankole."

THE CONGO BALOLO. — It will be remembered that friends of the Congo Balolo Mission in England built a steamer for its work on the upper Congo, in memory of Mrs. Grattan Guinness, to be named *The Livingstone*. The first cost of the steamer was met sometime since, but it was resolved not to send the vessel until the cost of transportation also was provided, the required sum being but little less than $10,000. There has been considerable delay in securing this amount. Recent word has been received by cable that some friends in Australia have provided the necessary sum and the steamer will be immediately forwarded.

MISCELLANY.

BIBLIOGRAPHICAL.

Adventures in Tibet: including the Diary of Miss Annie R. Taylor's remarkable journey from Tau Chau to Ta-Chien-Lu through the heart of the "Forbidden Land." By William Carey. United Society of Christian Endeavor, Boston and Chicago. Pp. 285. Price $1.50 net.

In February, 1894, the *Missionary Herald* referred at some length to the remarkable journey of Miss Annie R. Taylor in seeking to enter Tibet, when she was arrested before reaching Lhasa and turned back to China. Various reports of this extraordinary adventure, which had a Christian motive behind it, have been given to the public, some of them quite incorrect. Rev. William Carey, of Dacca, Bengal, an English Baptist missionary at that place, being under medical orders to go northward into the mountains, went as far as Sikkim, and thence to Yatum, which is in Tibet, on the Sikkim frontier, and was open to foreign commerce by the Tibetan government in 1894. Mr. Carey was greatly interested in what he saw in Tibet, and especially in meeting Miss Taylor, and obtaining from her the original diary which she kept while on her remarkable journey in 1892–3. It consisted of 162 closely written pages, some of them very difficult to decipher. He describes it as "odoriferous of Tibet, being packed with butter, and fox skins and goat skins, dried mutton, yak's tails and jo."

The volume before us consists of thirteen chapters by Mr. Carey descriptive of Tibet, the country, its cities, its people, its religion. Part two gives Miss Taylor's journal. Mr. Carey's part of the work strikes us as exceedingly well done. There is always a charm in learning something about a country and people secluded from the rest of the world, and this has been the case pre-eminently with Tibet and the Tibetans. Within a very few years two or three travelers have given us some sketches of this country, but this volume gives enough of the history of the people and their singular religion, Lamaism, which is a form of Buddhism, and of the manners and customs of the people to make the reader feel as if he knew much of this strange land and its inhabitants. Think of their Bible consisting of 108 volumes, each of a thousand pages! The description of Lhasa, their holy city, and of the monks and monasteries abounding everywhere, and of the singular customs of the people in their homes

and elsewhere — all this makes up a very interesting and entertaining book.

As for Miss Taylor's effort to reach Lhasa from the east, by way of China, there are those doubtless who would call it quixotic. The journey certainly could not have been undertaken and carried out except by one who had an extraordinary love for adventure, and yet behind all there was a profound Christian motive. Her purpose was to open "The Forbidden Country," and arguing that "We have received no orders from the Lord which are impossible to be carried out," she determined to show that Tibet could be entered. And so alone, except for the company of her servants, one of whom tried to kill her, she pushed her way for months, conquering difficulties which seemed for a time absolutely insurmountable, until she was turned back before accomplishing fully her purpose. But she did accomplish *a* purpose, namely in arousing unwonted interest in efforts to reach the Tibetans with the gospel message. She was doubtless unwise in some of her methods, particularly in her more recent efforts to establish trade in Tibet in ways not authorized by treaties with Great Britain. But it is not given to everyone to be both supremely wise and supremely energetic, and the world that applauds the names of Arctic explorers from Sir John Franklin down to Peary and Nansen, who have sought to explore regions where man cannot live, ought not to criticize one who seeks with zeal for Christ to unlock a region where there are multitudes of men and women needing the redemption which is in the Saviour. The beautifully printed and well illustrated volume before us is worthy of a place in all missionary libraries.

The Lore of Cathay. By W. A. P. Martin. Pp. 480. F. H. Revell Co. Price $2.50.

Dr. Martin is too well known as an author to require any introduction to readers who are interested in China and the Chinese. In the handsome volume before us he lays the public under fresh obligations for much valuable and well-digested information as to the elements of civilization which exist in China and explain alike the strength and weakness of the national life. Dr. Martin's half century of residence in the empire, most of it given to missionary labors, enables him to speak with the authority of personal knowledge upon the interesting themes which he presents; his prevailing conviction that the Chinese are a great people, with a long hold upon the future in the East, throws a charm and glow upon all he has to say, and robs his censures of all bitterness.

The subject is discussed under five heads, respectively entitled China's Contribution to Art and Sciences, Chinese Literature, Religion and Philosophy of the Chinese, Education in China, and Studies in Chinese History. The aim of this work is well expressed in the preface: "If China is to be a part of the family of civilized states, Chinese thought, the principles at the base of Chinese history and life must be understood. It is with the hope that this may be furthered that 'The Lore of Cathay' is offered to the Anglo-Saxon public." The volume closes with the illuminating and suggestive statement: "China needs to learn in the school of adversity."

Fifty Missionary Programmes. By Belle M. Brain. United Society of Christian Endeavor, Boston and Chicago.

The United Society of Christian Endeavor, not only renders a good service to the local societies of Endeavor, but also to busy pastors and church missionary committees, in the publication of this book from the pen of Miss Brain, the sympathetic missionary helper of young people. The little volume, priced at only thirty-five cents, pictures an ideal missionary meeting, the reading of which, with heeding its injunctions, will help make the concert of prayer for missions alive and full of interest. Then follows outlines for fifty missionary programmes, varied in theme, covering almost every

phase of work, and suggesting the sources of information that will be most helpful, without doing the work itself on the programme. The programmes do not help too much, but give an outline and material from which interest may and must be evolved. In connection with Material for Missionary Programmes, in chapter three, we have a final chapter of Bibliography, with names of publishers and prices. From the same press, and by the same author, we have at hand a pamphlet of sixteen pages, *Music from Foreign Mission Fields*, a collection of native airs for use in the missionary programme. This compilation of airs is unique and will add interest to a meeting.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For India: that the transitions which are taking place may work for the advancement of the kingdom of our Lord; for the missionaries and native Christian laborers; and especially for the thousands of orphans now thrown upon Christian charity, that the means may be provided for their support, and that they may be trained for large service in the future of India. (See pages 54–60.)

ARRIVALS ABROAD.

November 1. At Tientsin, China, Rev. H. P. Perkins.

November 2. At Cesarea, Western Turkey, Miss Stella N. Loughridge.

November 9. At Smyrna, Miss Charlotte P. Halsey.

November 13. At Samokov, Bulgaria, Rev. James F. Clarke, D.D.

November 29. At Sivas, Rev. and Mrs. H. T. Perry.

December 4. At Mardin, Eastern Turkey, Rev. and Mrs. A. N. Andrus and Miss Agnes Fenenga.

December 7. At Bombay, Mrs. Augusta E. Dean.

December 10. At Madura, Rev. and Mrs. John J. Banninga.

MARRIAGE.

January 2. At Naples, Italy, Rev. Justin E. Abbott, D.D., of the Marathi Mission, to Miss Camilla Clarke, of Brooklyn, N. Y.

DEATH.

November 20. At Amanzimtote, Natal, Mrs. Mary B., wife of Rev. Charles W. Kilbon. (See page 66.)

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Bangor, 1st Parish ch., toward support Missionary, 75; Hammond-st. ch., for do., 75; Central Cong. ch., for do., 75; Mary Coombs, 3,	228 00	
Bath, Cong. ch., 12; Friend, 20,	32 00	
Bingham, Cong. ch.	2 00	
Belfast, 1st Cong. ch.	36 00	
Center Lebanon, 1st Cong. ch.	3 00	
Cumberland Mills, Warren Cong. ch.	155 64	
East Machias, Cong. ch.	10 00	
Foxcroft and Dover, Cong. ch.	7 55	
Gray, Cong. ch.	2 00	
Houlton, 1st Orthodox Cong. ch.	3 00	
Kenduskeag, Cong. ch.	20 00	
Kennebunkport, So. Cong. ch., 15; 1st Cong. ch., 6,	21 00	
Milltown, Cong. ch.	5 58	
Norway, 2d Cong. ch.	4 00	
Orland, H. T. and S. E. Buck,	20 00	
Portland, St. Lawrence Cong. ch., 25; E. W. Loring, 6.32,	31 32	
Rockland, Mission Band,	8 03	
Sanford, Cong. ch.	6 00	
South Berwick, Cong. ch.	65 00	
Warren, Cong. ch.	20 30	680 42

NEW HAMPSHIRE.

Center Ossipee, Cong. ch.	8 00	
Concord, South Cong. ch., to const. REV. EDWIN WHITNEY BISHOP and HENRY MCFARLAND, H. M.	226 78	
Derry, Central Cong. ch.	41 50	
Dover, 1st Cong. ch. and Sab. sch., toward support Rev. F. W. Macallum,	230 78	
Durham, Cong. ch., for China,	3 00	
Exeter, 1st Cong. ch., add'l,	1 00	
Franklin, Cong. ch.	10 00	
Gilsum, Cong. ch.	4 00	
Hampstead, Cong. ch.	5 00	
Hebron, Cong. ch.	10 00	
Hinsdale, Cong. ch.	11 00	
Hollis, Letitia M. Adams,	6 00	
Hopkinton, Y. P. S. C. E., toward support Rev. J. H. Pettee,	7 25	
Jaffrey, Cong. ch.	7 96	
Littleton, Cong. ch.	15 07	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	100 00	
Mason, Cong. ch.	7 80	
Merrimack, 1st Cong. ch.	26 00	
Nashua, 1st Cong. ch.	125 00	
New London, Miss Emma Maynard,	2 00	
Pelham, C. L. Merriam,	10 00	
Peterborough, Extra-cent-a-Day Band of Union Cong. ch.	5 48	
Pittsfield, Cong. ch.	19 00	
Salem, Cong. ch.	3 40	

Salisbury, Cong. ch. 3 00
Sanbornton, Cong. ch., 41.25; Mission Band, 23.03, 64 28
Somersworth, Cong. ch. 10 00
Tamworth, Cong. ch. 5 50
Winchester, 1st Cong. ch. 30 00——998 80

VERMONT.

Barre, Cong. ch. 10 50
Bellows Falls, 1st Cong. ch. 119 39
Bennington, 2d Cong. ch. 100 00
Brattleboro, Center Cong. ch. 8 00
Bristol, Mrs. F. W. Nash, 4 00
Brookfield, 2d Cong. ch., 10; 1st Cong. ch., 5.10, 15 10
Burlington, S. S. Tinkham, 10 00
Cabot, Cong. ch. 9 21
Charlotte, Cong. ch. 17 10
Fair Haven, Cong. ch. 9 00
Jericho, 2d Cong. ch. 5 10
Marshfield, Cong. ch. 6 60
Middlebury, Cong. ch. 70 00
Milton, Friend, 10; Mrs. M. J. Jackson, .50, 10 50
North Craftsbury, Cong. ch. 2 00
Northfield, Cong. ch. 22 82
Peacham, Cong. ch. 63 87
Salisbury, Cong. ch. 5 95
St. Johnsbury, North Cong. ch., 352.12; South Cong. ch., 61.15, 413 27
St. Johnsbury East, 3d Cong. ch. 6 40
Waterbury, Cong. ch. 5 00
West Brattleboro, Cong. ch. 23 15
Westford, Mrs. A. O. Putnam, 1 15——938 11

MASSACHUSETTS.

Abington, North Cong. ch. 30 00
Amesbury, Union Cong. ch. 10 00
Amherst, North Cong. ch., toward support Mrs. E. P. Holton, and to const. Fred S. Cooley, H. M., 140; Amherst College ch., 93.12; 2d Cong. ch., toward support Mrs. E. P. Holton, 18.22; South Cong. ch., 11.71, 263 05
Andover, West Cong. ch. 80 00
Arlington, Orthodox Cong ch. 99 18
Arlington Heights, Miss A. C. D. Holmes, 3 00
Attleboro, 2d Cong. ch., toward support Rev. A. W. Stanford, 10 00
Auburn, 1st Cong. ch. 50 00
Auburndale, Cong. ch. 9 58
Blackstone, Cong. ch. 15 00
Boxford, 1st Cong. ch. 40 00
Braintree, 1st Cong. ch. 2 17
Brookfield, R. B. Montague, 20
Brookline, Harvard Cong. ch. 203 40
Boston, Cong. ch. (Brighton), 112.39; 2d ch. (Dorchester), 20; Friend in 2d ch., for one quarter's salary, Rev. J. K. Browne, 101.75; So. Evang. ch. (W. Roxbury), 83; Union ch., 39.20; Boylston ch. (Jamaica Plain), toward salary Miss Kinney, 30.85; Highland ch. (Roxbury), 16.79; Park-st. ch., income Trust M. P. Gay, 15; Maverick ch. (East Boston), 3.23; Cash, 50; Miss M. E. Richmond, 7; Mrs. E. J. Kingsbury, .80, 480 01
Boston. *Summary for 1901:*—
Old South ch. 6,455 00
do. to Woman's Board, 1,171 00—7,626 00
Mount Vernon ch. 2,135 65
do. to Woman's Board, 379 68—2,515 33
Park Street ch. 1,463 85
do. to Woman's Board, 586 00—2,049 85
Second ch., Dorchester, 1,398 77
do. to Woman's Board, 622 31—2,021 08
Central ch. 960 96
do. to Woman's Board, 753 25—1,714 21
Union ch. 714 80
do. to Woman's Board, 720 62—1,435 51
Shawmut ch. 570 00
do. to Woman's Board, 448 50—1,018 50
Immanuel ch. 753 19
do. to Woman's Board, 194 33— 947 52
Central ch, Jamaica Plain, 463 55
do. to Woman's Board, 449 09— 912 64
Eliot ch., Roxbury, 497 97
do. to Woman's Board, 236 68— 734 65
So. Evan. ch., W. Roxbury, 602 61
do. to Woman's Board, 90 92— 693 53
Walnut Ave. ch., Roxbury, 25 00
do. to Woman's Board, 608 85— 633 85
Brighton ch. 112 39
do. to Woman's Board, 437 13— 549 52
Pilgrim ch., Dorchester, 208 15
do. to Woman's Board, 113 00— 321 15
Phillips ch., S. Boston, 32 08
do. to Woman's Board, 264 00— 296 08
Winthrop ch., Charlestown, 158 06
do. to Woman's Board, 115 00— 273 06
Allston ch., to Woman's Board, 200 16— 200 16
Highland ch., Roxbury, 146 29
do. to Woman's Board, 39 31— 185 60
Village ch., Dorchester, 73 84
do. to Woman's Board, 106 00— 179 84
Roslindale ch. 82 00
do. to Woman's Board, 41 55— 123 55
First ch., Charlestown, 77 00
do. to Woman's Board, 24 00— 101 00
Central ch., Dorchester, 55 00
do. to Woman's Board, 25 00— 80 00
Maverick ch., E. Boston, 3 23
do. to Woman's Board, 42 25— 45 48
Berkeley Temple, to Woman's Board, 36 00— 36 00
Boylston ch., Jamaica Plain, 13 24
do. to Woman's Board, 14 00— 27 24
Trinity ch., Neponset, to Woman's Board, 15 00— 15 00
Hope Chapel, Neponset, 15 00— 15 00
Union Y. P. S. C. E., Roxbury, 425 00— 425 00
Miscellaneous, 2,179 55
do. to Woman's Board, 195 00—2,374 55
Specials to A. B. C. F. M. 872 00— 872 00
School Fund to do. 420 74— 420 74
Legacies to do. 540 00— 540 00

29,383 64

Cambridge, 1st (Shepard Memorial) Cong. ch. (Previously acknowledged in 1901, 954), 100; Pilgrim Cong. ch., 25.89, 125 89
Campello, South Cong. ch., toward support Rev. H. P. Perkins, 300 00
Carlisle, Cong. ch. 5 00
Chelsea, Central Cong. ch., of which 1.60 toward support Rev. Geo. P. Knapp, 35 04
Chicopee, 3d Cong. ch., 27.26; 1st Cong. ch., 23.50, 50 76
Cliftondale, Cong. ch. 17 00
Colerain, Cong ch. 7 82
Concord, Trin. Cong. ch., Edward R. Farrar, "In memory of A. H. Farrar," 10 00
Conway, Cong. ch. 34 97
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 0 00
Dalton, W. Murray Crane, 200 00
Douglas, 1st Cong. ch. 6 00
Easthampton, Payson Cong. ch. 75 00
East Northfield, Miss Agnes M. Bigelow, 150 00
Enfield, Cong. ch. 19 05
Everett, 1st Cong. ch. 56 06
Fall River, Central Cong. ch. 100 00
Fitchburg, Calvinistic Cong. ch., 36.24; Rollstone Cong. ch., 20, 86 24
Framingham, Plymouth Cong. ch. 43 80
Franklin, Cong. ch. 32 33
Granby, Ch. of Christ, 15 07
Great Barrington, 1st Cong. ch., toward support Rev. Geo. Allchin, 76 64
Groveland, Cong. ch., for native preacher, care Rev. E. G. Tewksbury, 25; Perry Y. P. S. C. E., for native preacher, Madura, 29, 54 00
Hadley, 1st Cong. ch. 25 57

Haverhill, North ch., toward support H. M. Whitney, M.D., 600; Center Cong. ch., 105, 705 00
Holliston, 1st Cong. ch. 49 70
Holyoke, 2d Cong. ch. 74 53
Ipswich, 1st Cong. ch. 25 00
Lancaster, Evan. Cong. ch. 5 26
Lawrence, Lawrence St. Cong. ch. 23 84
Lee, B. 1 00
Lenox, Cong. ch. 15 30
Lexington, Hancock Cong. ch. 176 73
Longmeadow, Benev. Assn. of 1st Cong. ch., 199.18; 1st Cong. ch., 20.55, 219 73
Lowell, 1st Trin. Cong. ch. 2 55
Ludlow, 1st Cong. ch. 8 00
Malden, 1st Cong. ch. 142 45
Maplewood, Cong. ch. 6 16
Marlboro, Union Cong. ch., to const. Miss Harriett L. Onthank, H. M. 105 02
Melrose Highlands, Cong. ch., for Madura Mission, 4 27
Middlefield, Cong. ch. 5 24
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 92 16
Milton, Y. P. S. C. E. of Village ch., toward support Dr. F. C. Wellman, 10 00
Montague, Cong. ch. 11 00
Moore's Corner, Cong. ch. and Sab. sch. 7 00
Needham, A. B. Dresser, 3 00
New Salem, Cong. ch. 9 64
Newton, Eliot Cong. ch. 773 59
Newton Centre, 1st ch., Extra-cent-a-Day Band, 10 00
Newton Highlands, Cong. ch. 200 00
Norfolk, Mrs. E. H. Shepard, a Christmas offering, 1 00
Northampton, Edwards Cong. ch. 17 90
North Attleboro, Trin. Cong. ch. 5 79
Northbridge Center, 1st Cong. ch. 10 00
North Falmouth, Cong. ch. 20 00
North Hadley, 2d Cong. ch. 7 05
Oakham, M. T. F. Rugg, 15 00
Orange, F. D. Kellogg, 100 00
Peabody, 2d Cong. ch. 8 53
Petersham, A. S. D. 500 00
Phillipston, Cong. ch. 10 00
Pittsfield, 1st ch. of Christ, of which 100 toward support Rev. James Pettee, 338 11
Quincy, Park and Downs Cong. ch. 6 59
Rochester, 1st Cong. ch. 14 20
Rowley, Cong. ch., for Austria, 7 00
Sandwich, Cong. ch. 11 55
Saxonville, Edwards Cong. ch. 5 85
Sheffield, Cong. ch. 4 68
Shelburne Falls, Cong. ch. 20 30
Somerville, C. E. S. Union, for native preachers, Western Turkey, 77 50
South Egremont, Cong. ch. 15 83
South Hadley, 1st Cong. ch., toward support Rev. J. C. Abbott, 85 64
Springfield, Hope Cong. ch., toward support Dr. W. O. Ballantine, 179.09; Memorial Cong. ch., 69.88; Friend, 110, 358 97
Sturbridge, 1st Cong. ch. 47 16
Truro, 1st Cong. ch. 5 10
Ware, Cong. ch., for Zulu helpers, East Central Africa Mission, 794 86
Warren, Cong. ch. 30 10
Wellesley Hills, 1st Cong. ch. 16 55
West Boylston, 1st Cong. ch. 5 70
West Hampton, A. G. Jewett, 8 00
West Newton, 2d Cong. ch. 62 40
Westport, Pacific Union Cong. ch. 10 00
West Stockbridge, Village Cong. ch., 17; 1st Cong. ch., 4, 21 00
Weymouth Heights, 1st Cong. ch. 35 44
Williamsburg, 1st Cong. ch., toward support Rev. C. T. Riggs, 20 50
Williamstown, 1st Cong. ch. 213 97
Wollaston, Cong. ch. 85 20
Worcester, 1st (Old South) Cong. ch., 166.07; Piedmont ch., of which 164.05 toward support Dr. and Mrs. J. B. McCord, 227.55; Adams-sq. Cong. ch., 11.25, 404 87
Yarmouth, 1st Cong. ch. 30 00—8,950 34

Legacies.— Brockton, Catherine P. Cobb, less expenses, 4,748 03
Newburyport, Harriet M. Savory, by Louis Patriquin, add'l, 18 78
Northampton, Numan Clark, add'l, 15 00—4,781 81

13,732 15

RHODE ISLAND.

Barrington, Cong. ch. 55 00
Bristol, 1st Cong. ch., add'l, 2 00
Central Falls, Cong. ch. 77 34
East Providence, Newman Cong. ch. 30 00
Peacedale, Cong. ch. 30 79
Providence, Union Cong. ch., of which 233.99 toward support Rev. and Mrs. J. H. House, 441.93; Pilgrim Cong. ch. 47.89, 489 82
Riverside, Cong. ch. 8 00
Slatersville, Cong. ch. 11 60——704 55

Legacies.— Newport, Mrs. E. DeW. Thayer, by Francis B. Peckham, Ex'r, add'l, 6,925 27
Providence, Rev. Thomas Laurie, D.D., add'l, 425 50—7,350 77

8,055 32

CONNECTICUT.

Avon, Cong. ch. 18 50
Berlin, 2nd Cong. ch. 30 00
Bozrah, Cong. ch. 9 00
Bridgeport, 2nd Cong. ch., 105.90; West End Cong. ch., 39.40, 145 30
Centerbrook, Cong. ch. 3 26
Collinsville, Cong. ch. 27 26
Cornwall, 2nd Cong. ch., add'l 6 00
Deep River, Cong. ch. 25 70
East Haven, Cong. ch. 38 00
Ellington, Cong. ch. 102 34
Foxon, Cong. ch. 5 00
Georgetown, 1st Cong. ch. 21 37
Gilead, Cong. ch. 21 00
Granby, 1st Cong. ch. 12 00
Green's Farms, Cong. ch., to const. Everett C. Ellwood, H. M. 90 00
Greenwich, 1st Cong. ch. 15 00
Guilford, 1st Cong. ch. 40 00
Hadlyme, Cong. ch. 15 90
Hanover, Cong. ch. 14 76
Hartford, Caroline Hansell, for China, 50; Carolyn A. Goodwin, 6, 56 00
Hebron, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. Robert Hume, 20 00
Huntington, Cong. ch. 17 50
Litchfield, 1st Cong. ch. 27 09
Manchester, 2nd Cong. ch. 115 50
Marlboro, Cong. ch. 6 26
Meriden, 1st Cong. ch., 25; and a member, 10, 35 00
Middlebury, Cong. ch. 95
Middletown, 1st Cong. ch., toward support Missionary, 25 74
Milford, 1st Cong. ch. 5 00
Mt. Carmel, Cong. ch. 12 81
New Britain, So. Cong. ch., to const. John Leete Rogers, H. M., 436 49
New Haven, Dwight-pl. ch., toward support Dr. W. S. Ament, 300; Grand-av. Cong. ch., 50, 350 00
Newington, Cong. ch. 84 06
New London, 1st ch. of Christ, to const., with previous donation, Mrs. Lora E. Learned, H. M. 50 00
New Milford, 1st Cong. ch. 256 15
North Branford, Cong. ch. 14 00
Northfield, Cong. ch. 15 44
North Greenwich, Cong. ch. 41 22
Norwalk, 1st Cong. ch. 53 00
Norwich, 2d Cong. ch., 168.51; Park Cong. ch., add'l, 5, 173 51
Old Lyme, 1st Cong. ch. 40 33
Plainville, Cong. ch. 70 75
Poquonock, Cong. ch. 7 42
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 215 50

Salisbury, Cong. ch., of which 7.21 toward support Rev. C. E. Ewing, 27 31
Saybrook, Thomas C. Acton, 11 10
South Glastonbury, Cong. ch. and Sab. sch. 11 40
South Windsor, 1st Cong. ch. 28 83
Taftville, Cong. ch. 13 46
Terryville, Three friends for native preacher, Madura, 40; Friends, 20, 60 00
Unionville, 1st Ch. of Christ, 25 00
Vernon Centre, Cong. ch. 10 40
Washington, 1st Cong. ch. 20 00
Waterbury, 3d Cong. ch., Millis C. Hayward, 5 10
West Avon, Cong. ch. 12 00
Westbrook, Cong. ch. 9 37
West Hartford, 1st ch. of Christ, of which 50 toward support Rev. H. G. Bissell, 113 51
West Suffield, Cong. ch. 45 18
West Winsted, 2d Cong. ch. 6 10
Windsor, 1st Cong. ch. 47 00
Windsor Locks, Cong. ch. 160 45
Winsted, 1st Cong. ch. 49 82—3,426 14

Legacies.— Cornwall, Silas C. Beers, add'l, 175 23

3,601 37

NEW YORK.

Albany, Friend, 25; A. N. Husted, 10, 35 00
Brooklyn, Plymouth Cong. ch., toward support Rev. A. H. Smith, 1,500; Flatbush Cong. ch., 55.70; Ch. of the Pilgrims, 25; O. O. Jones, 10; J. L. R., 5, 1,595 70
Binghampton, 1st Cong. ch., toward support Rev. Wm. M. Zumbro, 397 81
Buffalo, 1st Cong. ch. 250 80
Cortland, 1st Cong. ch. 220 00
De Ruyter, Cong. ch., toward support Rev. J. D. Taylor, 8 00
Fairport, A. M. Loomis, 10 00
Franklin, Cong. ch. 78 74
Gaines, Cong. ch. 4 16
Gloversville, Cong. ch., toward support Dr. I. J. Atwood, 30 50
Groton, Cong. ch., toward support Rev. J. D. Taylor, of which 11.89 from Y. P. S. C. E. 22 81
Hamilton, Cong. ch. 18 50
Massena, Cong. ch. 10 00
Mt. Sinai, Rocky Point Branch, 15 00
New Hartford, Rev. Wallace E. Mather, 4 25
New York, Broadway Tabernacle, toward support Pasumalai College and Theol. Sem'y, 1,394.85; Welsh Cong. ch., 10; Mt. Hope Cong. ch., 4; Port Morris Cong. ch., 2; Rev. W. C. Conant, 50; J. M. Andreini, 20; Theodore S. Lee, 5, 1,485 85
Oriskany Falls, Cong. ch. 8 20
Oswego, Cong. Sab. sch., toward support Rev. J. D. Taylor, 25 00
Oswego Falls, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. D. Taylor, 10 00
Phœnix, 1st Cong. ch. 26 35
Syracuse, Plymouth Cong. ch., 62.56; Goodwill Cong. ch., toward support Rev. J. D. Taylor, 36.83; Goodwill Sab. sch., toward support Rev. J. D. Taylor, 6, 105 39
Utica, Plymouth Cong. ch. 45 37
Warsaw, Cong. ch. 14 11
Watertown, Emmanuel Cong. ch. 12 91
Westmoreland, Cong. ch. and Sab. sch. 8 00
——, Friend, Central New York, 40 00—4,482 45

Legacies.— Plattsburgh, Sarah J. Moore, less expenses, 189 00

4,671 45

NEW JERSEY.

Asbury Park, Cong. ch. 14 00
Jersey City Heights, Caroline L. Ames, 25 00
Plainfield, Cong. ch. 275 11
Westfield, Locust Grove, Union Cong. ch. 3 70—317 81

PENNSYLVANIA.

Allegheny City, 1st Cong. ch. 10 00
Audenried, Welsh Cong. ch. 6 25
East Smithfield, Cong. ch. 10 52
Germantown, Rev. Burdett Hart, 25 00
Harford, Cong. ch. 14 33
Kane, 1st Cong. ch. 20 00
Philadelphia, Kensington Cong. ch., 8; C. C. Savage, 500; Chas. M. Morton, 100; Harold Goodwin, 1, 609 00
Scranton, Rose J. Sears, 5 00
Tunkhannock, A friend, 400 00—1,100 10

MARYLAND.

Baltimore, 2d Cong. ch. 8 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 200; do., Y. P. S. C. E., toward support Rev. W. L. Beard, 25; Mt. Pleasant Y. P. S. C. E., for do., 50, 275 00

GEORGIA.

Macon, Cong. ch. and Sab. sch. and Y. P. S. C. E. 3 00
Meansville, Friends, 50—— 3 50

FLORIDA.

Jacksonville, J. W. Stebbins, 20 00
Ormond, Union Cong. ch. 29 15
Parker, Della G. Washburn, 5 00
Pomona, Cong. ch. 11 20—— 65 35

ALABAMA.

Rosehill, Newton's chapel, .35; New Hope Cong. ch., .45; Antioch Cong. ch., 2.65; Union Cong. ch., .25, 3 70

MISSISSIPPI.

Tougaloo, W. S. Reed, 1 00

LOUISIANA.

Jennings, Friend, 5 00

TENNESSEE.

La Follette, Cong. ch. and Sab. sch. 1 75
Memphis, 2d Cong. ch., Woman's Miss. Union, 29, and Junior Miss. Union, 5, both for catechist, Madura, 34 00——35 75

ARKANSAS.

Rogers, Cong. ch. 16 00

TEXAS.

Dennison, 1st Cong. ch. 5 00

INDIANA.

Terre Haute, Plymouth Cong. ch. 6 75

KENTUCKY.

Berea, 1st Cong. ch. 2 50

MISSOURI.

Bevier, 1st Cong. ch. 2 00
Hamilton, Cong. ch. 21 00
Kidder, 1st Cong. ch. 31 80

Meadville, Cong. ch. 5 10
St. Louis, Fountain Park Cong. ch., 25.90; Compton Hill Cong. ch., 22.35; Hope Cong. ch., 16.50, 64 75
Sedalia, Geo. H. Bowers, for work in Japan, 1 00——125 65

OHIO.

Aurora, Cong. ch. 4 00
Berea, Cong. ch. 19 00
Bristolville, 1st Cong. ch. 3 00
Brownhelm, Cong. ch. 3 50
Chardon, 1st Cong. ch. 17 15
Chatham, Cong. ch. 21 00
Cincinnati, Walnut Hills Cong. ch., to const., with other donations, HENRY APPLETON, H. M., 85.57; Lawrence-st. Welsh Cong. ch., 20, 105 57
Columbus, Eastwood Cong. ch., 7; Welsh Cong. ch., through Rev. J. P. Jones, D.D., 2.50, 9 50
Elyria, 1st Cong. ch., of which 38.50 toward support Dr. H. N. Kinnear, 84 93
Garrettsville, Kingdom Extension Soc. of Cong. ch., 20; Mr. and Mrs. H. N. Merwin, 9, 29 00
Hudson, Cong. ch. 25 00
Jewell, T. B. Goddard, 300 00
Lorain, 1st Cong. ch. 18 25
Madison, Central Cong. ch. 9 42
Mallet Creek, York Cong. ch. 11 63
Mount Vernon, 1st Cong. ch. 13 15
New London, 1st Cong. ch. 15 30
North Monroeville, Cong. ch. 10 58
Oberlin, 2d Cong. ch., 112.76; Friend, 100, 212 76
Painesville, 1st Cong. ch. 47 91
Palmyra, Cong. ch. 3 00
Rock Creek, Cong ch. and Sab. sch. 5 00
Saybrook, Mission Band, 2 75
Tallmadge, Cong. ch. 42 35
Toledo, 2d Cong. ch. 8 22
Wakeman, 2d Cong. ch. 4 66
Wellington, Edward West, 10 00
West Mill Grove, Cong. ch. 4 00—1,038 63

ILLINOIS.

Ashkum, Cong. ch. 2 30
Aurora, New Eng. Cong. ch., toward support Rev. W. M. Stover, 48 27
Avon, Cong. ch. 15 00
Buda, Cong. ch. 33 45
Caledonia, Cong. ch. 20 19
Champaign, Cong. ch., 9.75; Mrs. L. K. Turell, 3.50, 13 25
Chicago, New Eng. Cong. ch., toward support Rev. Jas. Smith, India, 317.25; South Cong. ch., 258.15; Union Park Cong. ch., toward support Rev. F. E. Jeffery, India, 127.90; Plymouth Cong. ch., 35.36; Pilgrim Cong. ch., 17.07; 1st Cong. ch., toward support Rev. D. Z. Sheffield, China, 14.12; St. Paul's Cong. ch., 9.47, 779 32
De Kalb, Cong. ch. 7 65
Elgin, 1st Cong. ch. 18 27
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, Japan, 274 68
Geneva, Cong. ch. 100 00
Glen Ellyn Two members of Cong. ch. 1 00
Hoopeston, Rev. Dana Sherrill, 20 00
La Grange, Cong. ch. 96 74
Marseilles, Cong. ch. 12 80
Mazon, Park-st. Cong. ch. 12 50
Monmouth, Prof. E. E. Baraket, 2 00
Naperville, 1st Cong. ch., 16.42; C. H. Goodrich, 25, 41 42
Oak Park, 1st Cong. ch., toward support Rev. Robert Chambers, Turkey, 609 98
Olmstead, Cong. ch. 1 00
Paxton, S. P. Bushnell, 20 00
Peoria, Union Cong. ch. 11 01
Pittsfield, Cong. ch. 33 53
Rollo, Cong. ch. 20 40
Summer Hill, Cong. ch. 2 68
Thawville, Cong ch. 9 00
Wheaton, The College Ch. of Christ, 29 61
Wyanet, Cong. ch. 14 35—2,250 40

MICHIGAN.

Allegan, Cong. ch. 3 13
Ann Arbor, 1st Cong. ch. 117 74
Bedford, Cong. ch. 7 70
Benton Harbor, Cong. ch. 20 67
Benzonia, 1st Cong. ch. 61 02
Detroit, 1st Cong. ch., of which 250 toward support Rev. J. H. Dickson, 288 06
Grand Ledge, Cong. ch. 6 80
Grand Rapids, Park ch. Miss. Soc., toward support Rev. C. R. Hager, 50 00
Hudson, 1st Cong. ch. 19 02
Ludington, Cong. ch. 37 40
Mancelona Cong. ch. 1 00
Olivet, Cong. ch. 55 00
Portland, Cong. ch. 24 73
Stanton, Cong. ch. 6 00
Vanderbilt, Cong. ch. 3 10
Wheatland, Cong. ch. 12 75
Ypsilanti, Cong. ch. 1 00——715 12

WISCONSIN.

Beloit, 1st Cong. ch. 41 86
Clinton, Cong. ch., add'l, 25
Darlington, John Bray, 20 00
Elkhorn, Cong. ch. 28 70
Fox Lake, Cong. ch. 14 00
Hartford, Cong. ch. 22 46
Madison, 1st Cong. ch. toward support D. M. B. Thom, M. D. 110 00
Milton, Cong. ch. 4 00
Milwaukee, Pilgrim Cong. ch. 38 25
So. Milwaukee, 1st Cong. ch. 9 27
Union Grove, Cong. ch. 38 22——327 01

IOWA.

Ames, Cong ch. 20 03
Arbor Hill, Beulah Cong. ch. 1 16
Atlantic, Cong. ch. 51 25
Charles City, Cong. ch. 10 22
Danville, Cong. ch. 68 37
Decorah, Cong. ch. 57 68
Dunlap, Cong. ch. 23 61
Emmetsburg, 1st Cong. ch. 15 39
Genoa Bluffs, Cong. ch. 2 48
Glenwood, Cong. ch. 20 00
Grinnell, Cong. ch. 46 70
Humboldt, Cong. ch. 31 82
La Moille, Cong. ch., 3; Ladies' Aid Soc., 5, 8 00
Long Creek, Welsh Cong. ch. 4 30
Muscatine, W. F. Johnson, 9 25
Newburg, Cong. ch. 4 55
Quasqueton, Cong. ch. 6 00
Red Oak, 1st Cong. ch. 69 00
Sibley, J. E. Standacher, 24
Wittemburg, Cong. ch. 6 71——456 76

MINNESOTA.

Cannon Falls, 1st Cong. ch. 12 33
Elk River, Union ch. 18 91
Faribault, Cong. ch. 30 87
Hawley, "Christmas," 5 00
Minneapolis, 1st Cong. ch., 59.50; Pilgrim Cong. ch., 52.50; Oak Park Cong. ch., 9; Lyndale Cong. ch., 2; Rev. Henry Holmes, 5; Rodelmer, 2, 130 00
Morris, Cong. ch. 5 00
Morristown, Cong. ch. 1 90
New Paynesville, Cong. ch. 9 60
New Ulm, Cong. ch. 5 29
Northfield, 1st Cong. ch. 14 85
Rochester, Rev. J. F. Taintor, 10 00
Round Prairie, Cong. ch. 5 00
St. Charles, Cong. ch. 14 00
St. Paul, (Merriam Park) Olivet Cong. ch., of which part for Hulakegh Mission, and to const. F. J. SNELL, H. M., 150; Plymouth Cong. ch., 19.11, 169 11——431 86

KANSAS.

Alanthus, Cong. ch. 2 00
Emporia, 1st Cong. ch., 77.20; Welsh Cong. ch., 2, 79 20
Louisville, Cong. ch. 3 15
Parsons, Friend, 10 00
Wabaunsee, 1st ch. of Christ, 25 30——119 65

Correction: In Oct. *Herald*, 5.75 from Pilgrim Cong. ch., Kansas City, *Mo.*, should be Kansas City, *Kans.*

NEBRASKA.

Albion, Cong. ch. 25 00
Cortland, Ladies' Miss. Soc. of Cong. ch. 10 00
Fairfield, 1st Cong. ch. 3 70
Hastings, Ger. Cong. ch. 10 00
Lincoln, Plymouth Cong. ch., 22.31; 1st Ger. Cong. ch., 5, 27 31
Pierce, Cong. ch. 12 80
Taylor, 1st Cong. ch. 1 62——90 43

CALIFORNIA.

Alpine, Cong. ch. 4 95
Auburn, Cong. ch. 10 00
Berkeley, Park Cong. ch. 11 75
Campbell, Cong. ch. 44 51
East Los Angeles, Cong. ch., of which 5 from Miss E. E. Newman, 10 43
Fresno, Ger. Ch. of the Cross, 8 00
Haywards, Cong. ch. 8 10
Oakland, 1st Cong. ch., 150; Oak Chapel, 19.10; 4th Cong. ch., 3.50; Plymouth-av. Cong. ch., 3, 175 60
Oroville, Cong. ch. 1 00
Ramona, Cong. ch. 10 00
San Francisco, 3d Cong. ch., 80.25; 1st Cong. ch., 13.50, 93 75
San Jacinto, Cong. ch. 8 15
Suñol Glen, Cong. ch. 10 00
Tulare, Cong. ch., 3.50; Miss. Soc., 5, 8 50——404 74

Legacies.—Ventura, Mrs. Harriet W. Mills, less expenses, 467 10

871 84

OREGON.

Eugene, 1st Cong. ch. 20 30
Portland, Ger. Cong. ch. 6 00——26 30

COLORADO.

Colorado Springs, 1st Cong. ch., 1.57; 1st Cong. Sab. sch., toward support Rev. Henry Fairbank, 57.26, 58 83
Denver, Plymouth Cong. ch., 135.85; 3d Cong. ch., 10.75, 146 60
Longmont, 1st Cong. ch. 30 00
Montrose, Cong. ch. 35 00——270 43

WASHINGTON.

Dayton, Cong. ch., of which 10 from E. L. Van Patten, 16 25
Eagle Harbor, Cong. ch. 4 00
Ferndale, Cong. ch. 5 00
Snohomish, 1st Cong. ch. 15 00
Spokane, Y. P. S. C. E. of Open Door Cong. ch. (Deer Park) for native preacher, Madura, 10 00
Walla Walla, 1st Cong. ch. 22 30——72 55

NORTH DAKOTA.

Elbowoods, Cong. ch. 10 00
Fessenden, Eigenheim German Cong. ch., 5; German Cong. ch., 5; Hoffnungsvoll German Cong. ch., 5; Bethlehem, Cong. ch., 3.50; Ebenezer Cong. ch., 3.50, 22 00
Fort Berthold, Cong. ch. and Sab. sch. 6 00
Grand Forks, Olivet Cong. ch. 5 00
Manvel, Cong. ch. 7 00——50 00

SOUTH DAKOTA.

Academy, Cong. ch. 10 66
Bryant, Cong. ch. 4 00
Fort Pierre, Cong. ch. 5 00
Geddes, 1st Cong. ch. 5 47
Hot Springs, Wm. Black, 4 00
Maggrett, and other outstations, 5 10
Mound City, Peters and other Ger. chs. 17 85
Perkins, Mrs. Ella Perkins, 2 00
Pierre, Cong. ch. 15 03
Seimenthal, Hoffnungsthal Ger. Cong. chs. 30 00
Sioux Falls, Ger. Cong. ch. 2 25
Valley Springs, Cong. ch. and Sab. sch. 5 00
Vermillion, 1st Cong. ch. 26 41
Wheeler, Cong. ch. 1 50——134 27

WYOMING.

Green River, Cong. ch. 7 00

ARIZONA.

——, Friend, 200 00

NEW MEXICO.

Puerto de Luna, Miss Ida L. Frost, 5 00

OKLAHOMA.

Manchester, Cong. ch. 2 30

DOMINION OF CANADA.

From the Canada Congregational Foreign Missionary Society.

Rev. Wm. T. Gunn, Montreal, *Treasurer.* 556 11

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part, 12,848 88
To complete purchase of Girls' School Building, Sivas, 1,320 00 14,168 88

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.* 15 00

MISSION SCHOOL ENTERPRISE.

Maine.—Andover, Y. P. S. C. E., 5; Milltown, Cong. Sab. sch., 34.34; Pittston, Y. P. S. C. E., 4; Willard, North Cong. Sab. sch., 2; North Y. P. S. C. E., 3, 48 34
New Hampshire. — Centre Harbor, Primary class of Cong. Sab. sch., 5.79; Gilsum, Cong. Sab. sch., 7.29; Hinsdale, Y. P. S. C. E., 4.10; Hudson, Cong. Sab. sch., 2.50; Lebanon, Cong. Sab. sch., 5.50; Littleton, Y. P. S. C. E., 4.50; Merrimack, Y. P. S. C. E., 10; Orfordville, Cong. Sab. sch., 2.50; Pittsfield, Cong. Sab. sch., 20; Sanbornton, Cong.

Sab. sch., 9.20; Y. P. S. C. E., 8.09; Surrey, Cong. Sab. sch., 5, 84 47

VERMONT.—Dorset, Cong. Sab. sch., 11.88; Essex, Cong. Sab. sch., 3; Milton, Cong. Sab. sch., 3.50; Peacham, Cong. Sab. sch., 15; Vergennes, Y. P. S. C. E., for student in Ahmednagar, 20; Whiting, Cong. Sab. sch., 2, 55 38

MASSACHUSETTS.—Ashby, Cong. Sab. sch., 4.69; Athol Centre, Cong. Sab. sch., 5.56; Blackstone, Cong Sab. sch., 5; Y. P. S. C. E., 2; Junior, 1; Boston, Mt. Vernon Sab. sch., .37; Bridgewater, Walker Y. P. S. C. E. of Central Square Cong. ch., 5; Chicopee, 3d Cong. Sab. sch., 15; Dedham, 1st Cong. Sab. sch., 5.68; Duxbury, Pilgrim Cong. Sab. sch., 3; East Boston, Maverick Cong. Sab. sch., 9.73; East Braintree, Union Cong. Sab. sch., 10; East Longmeadow, 1st Cong. Sab. sch., 9.59; Y. P. S. C. E., 3; Easton, Evan. Cong. Sab. sch., 4.58; Lee, Y. P. S. C. E., 10; Hadley, 1st Cong. Sab. sch., 10; Hanson, 1st Cong. Sab. sch., 1.50; Huntington, Cong. Sab. sch., 3.71; Marblehead, 1st Cong. Sab. sch., 3.88; Newtonville, 2d Cong. Sab. sch., 20; North Amherst, Y. P. S. C. E., 8; No. Leominster, Cong. Sab. sch., of which 4.77 for work in China, 9.77; Rockport, 1st Y. P. S. C. E., 9.50; do., 1st Cong. Sab. sch., Rev. Israel Ainsworth's Bible class, 13; Rowley, Y. P. S. C. E., 25; Shelburne, do., 15; Southfield, do., 2.75; Ware, East Cong. Sab. sch., 10; Worcester, Old South Cong. Sab. sch., 45.30, 271 61

RHODE ISLAND.—Little Compton, Cong. Sab. sch., 5; Pawtucket, Weeden-st. Cong. Sab. sch., 5.50, 10 50

CONNECTICUT.—Black Rock, Cong. Sab. sch., 5; Bristol, 1st Cong. Sab. sch., 11.76; Columbia, Cong. Sab. sch., 10; East Woodstock, do., 6.10; Higganum, Y. P. S. C. E., 5; Meriden, 1st Cong. Sab. sch., 35; do., Center Cong. Sab. sch., 26.66; Mount Carmel, Cong. Sab. sch., 4.31; New Haven, Center Cong. Sab. sch., 17; Northfield, Cong. Sab. sch., 2.75; North Haven, do., 17; North Madison, do., 2.70; Pomfret, do., 4.27; Somers, do., 4.66; Southington, 1st Cong. Sab. sch., 23.24; Windsor, Cong. Sab. sch., 5, 180 45

NEW YORK.—Berkshire, Cong. Sab. sch. for student, Marsovan, 30; Blooming Grove, Cong. Sab. sch., 14.15; Brooklyn, Bethesda Y. P. S. C. E., 75; do., Tompkins-av. Y. P. S. C. E., 10; Columbus, Y. P. S. C. E., 5; Copenhagen, Cong. Sab. sch., 2.07; Homer, do., 4.32; Middletown, 1st Cong. Sab. sch., 10; New York, North Cong. Sab. sch., 50; do., Broadway Tab. Cong. Sab. sch., 20; do., Mt Hope, Christ Cong. Sab. sch., 13.30; do., Trinity Cong. Sab. sch., 5; Rensselaer Falls, Cong. Sab. sch., 1; Sherburne, 1st Y. P. S. C. E., 20; Syracuse, Plymouth Cong. Sab. sch., 17.41; West Bloomfield, Cong. Sab. sch., 5, 282 25

NEW JERSEY.—Plainfield, Jr. Y. P. S. C. E. 6 00

DISTRICT OF COLUMBIA.—Washington, Mt. Pleasant Cong. Sab. sch. 8 55

ALABAMA.—Talladega Cong. Sab. sch. 8 31

LOUISIANA.—Quadrate, Cong. Sab. sch. 65

MISSOURI.—St. Louis, Pilgrim Cong. Sab. sch. 16 38

OHIO.—Columbus, Plymouth Y. P. S. C. E., 10; do., No. Cong. Sab. sch., 2.30; Fort Recovery, Cong. Sab. sch., 10; Oberlin, 1st Cong. Sab. sch., 12.97; Wakeman, Cong. Sab. sch. class No. 4, 2.75, 38 02

ILLINOIS.—Avon, Cong. ch. and Jr. Y. P. S. C. E., 3; Dover, Cong. Sab. sch., 5; Elgin, 1st Cong. Sab. sch., 10; Glen Ellyn, Cong. Sab. sch., 4.03; Gross Park, do., 2.85; Harvard, Cong. ch., 3; Seatonville, Cong. Sab. sch., 12; Springfield, 1st Cong. Sab. sch., 12.13; Waukegan, do., 6.90, 58 91

MICHIGAN.—Ada, Jr. Y. P. S. C. E. of 1st Cong. ch., 2.50; Bedford, Jr. Y. P. S. C. E., 1.25; Benzonia, 1st Cong. Sab. sch., 3.82; Frankfort, Cong. Sab. sch., 2.92; Grand Ledge, Y. P. S. C. E., 7.60; Kalamazoo, 1st Y. P. S. C. E., 10; Ludington, Cong. Sab. sch., 8.20; Northport, do., 5.30; Portland, do., 2.78; Thompsonville, do., 6.58, 50 95

WISCONSIN.—Kenosha, Cong. Sab. sch., 3.25; Kewanee, do., 3; La Crosse, do., 25; New London, 1st Cong. Sab. sch., 6, 37 25

IOWA.—Clarion, Cong. Sab. sch., 2.15; Eddyville, do., 2.35; Galt, do., 3.27; Humboldt, do., 5; Le Mars, do., 5; Magnolia, do., 5; Newburg, do., 2.87; Oto, do., 3, 28 64

MINNESOTA.—Minneapolis, Lowry Hill Cong. Sab. sch., 34.50; do., Oak Park Cong. Sab. sch., 5; New Paynesville, Cong. Sab. sch., 2.73; St. Paul, St. Anthony Cong. Sab. sch., 2.44; Walnut Grove, Cong. Sab. sch., 2; Winona, 2d Cong. Sab. sch., 4.17, 50 84

KANSAS.—Diamond Springs, Cong. Sab. sch., .73; Smith Centre, 1st Cong. Sab. sch., 4.28; Topeka, Jun. C. E. Soc. of North Cong. ch., 3, 8 01

NEBRASKA.—Albion, Y. P. S. C. E., toward support Rev. and Mrs. F. W. Bates, 7; Fremont, 1st Cong. Sab. sch., 9.06; Lincoln, Cong. Sab. sch., 6.86; do., Y. P. S. C. E., 22.25; Pierce Cong. Sab. sch., 13.75, 58 92

CALIFORNIA.—San Francisco, Plymouth Cong. Sab. sch., 6.45; Santa Cruz, Y. P. S. C. E., 18; do., Chinese Y. P. S. C. E., 4.60; Tulare, Y. P. S. C. E., 2, 31 05

COLORADO.—Denver, 3d Cong. Sab. sch. 4 25

WASHINGTON.—Seattle, Ger. Cong. Sab. sch., 2.67; Twana, Y. P. S. C. E., 2.50, 5 17

SOUTH DAKOTA.—Armour, Cong. Sab. sch., 6.60; Elmira, do., 2.95; Frankfort, do., 2; Geddes, 1st Cong. Sab. sch., 2.85; Ipswich, Cong. Sab. sch., 7.80; Rosette Park, do., 1.95; Sioux Falls, Ger. Cong. Sab. sch., 1.75; Tyndall, 1st Cong. Sab. sch., birthday box, .67, 26 57

UTAH.—Park City, Cong. Sab. sch., 4.25; Provo, do., 5, 9 25

OKLAHOMA.—Seward, Cong. Sab. sch. 2 13

1,382 85

MICRONESIAN NAVY.

MASSACHUSETTS.—Cambridge, Pilgrim Cong. Sab. sch., 8.46; Swampscott, do., 2.25, 10 71

CONNECTICUT.—Haddam, Cong. Sab. sch., 3; Norwich, do., 21.64, 24 64

PENNSYLVANIA.—East Smithfield, Cong. Sab. sch. 10 00

OHIO.—Oberlin, 1st Cong. ch., for new ship, 1 00

KANSAS.—Topeka, Central Cong. ch., toward support Mrs. Thomas Gray, 96 07

142 42

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Avon, Y. P. S. C. E., 4; Batavia, do., 5; Bunker Hill, do., 5; Chicago, Forestville Y. P. S. C. E., 5; Highland, Y. P. S. C. E., 2; Jacksonville, Y. P. S. C. E., 5; Marseilles, do., 5; Rockefeller, do., 2.50; Somonauk, do., 3.85; South Chicago, 1st Y. P. S. C. E., 10; Wyanet, Y. P. S. C. E., 8, all for MacLachlan fund, 55 35

MICHIGAN.—Hancock, Y. P. S. C. E., 10; Jackson, Plymouth Y. P. S. C. E., 7; Mancelona, Y. P. S. C. E., 4.36; all for Lee Fund, 21 36

WISCONSIN.—Clinton, Y. P. S. C. E., for Olds Fund, 11 00

IOWA.—Ionia, Y. P. S. C. E., 10; McIntyre, do., 1.20; Waterloo, do., 5; all for White Fund, 16 20

MINNESOTA.—Alexandria, Y. P. S. C. E., 10; Brainerd, Peoples' Y. P. S. C. E., 1.40; both for Haskell Fund, 11 40

NEBRASKA.—Cortland, Y. P. S. C. E., 5; Farnam, Cong. Sab. sch., 1.54; Grand Island, Cong. ch., 4.11; do., Sab. sch., 2.06; do., Y. P. S. C. E., 3.48; Mentorville, Y. P. S. C. E., 5; Pierce, do., 6.25; all for Bates Fund, 27 44

COLORADO.—Colorado Springs, 1st Y. P. S. C. E., 25; Denver, do., 12.50; Manitou, Y. P. S. C. E., 5; all for Albrecht Fund, 42 50

SOUTH DAKOTA.—Mitchell, Y. P. S. C. E., 5; Myron, do., 2; both for Holton Fund, 7 00

192 25

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Concord, Wm. P. Fiske, 25; Sanbornton, Rev. J. Newton Perrin, Jr., 10, 35 00

MASSACHUSETTS.—Andover, Rev. Egbert C. Smyth, 20; Boston, Rev. Howard A. Bridgman, 10; Chelsea, Rev. R. A. McFadden, Central ch., 12.50; Hadley, Almira L. Wadsworth, 10; Northampton, One who loves the American Board, 5; Somerville, Samuel C. Darling, 25; West Brookfield, Cong. ch., 54; Woburn, Rev. Doremus Scudder, D.D., 100; do., Mrs. Doremus Scudder, 5, 241 50

RHODE ISLAND.—Kingston, Herbert J. Wells, 100; Providence, Union ch., 17, 117 00

CONNECTICUT.—Hartford, Dwight Loomis, 500; do., Mrs. F. L. Gleason, 20; do., Chas. L. Ames, 15; do., Mr. and Mrs. Harris W. Moore, 10; do., Rev. Frank Russell, 15; Annie I. House, 5; Jewett City, Rev. Geo. N. Edwards, 2; Kensington, S. M. Cowles, 10; Killingworth, Rev. E. G. Stone, 5; New Haven, Osmond J. Billings, 10; do., R. G. Clapp, 1; Plainville, Rev. Clement G. Clarke, 10; Vernon Centre, Hattie M. Allen, 2, 605 00

NEW YORK.—Berkshire, Rev. Fred L. Luce, 5; New Haven, Mrs. Samuel Johnson, 25, 30 00

NEW JERSEY.—Montclair, Rev. H. P. Beach, 50 00

OHIO.—Columbus, W. A. Mahoney, 25; Painesville, Rev. A. F. and Mrs. E. B. Skeele, 50.10, 75 10

ILLINOIS.—Roscoe, Rev. S. W. Eaton, 25; friend, 50, 75 00

MINNESOTA.—Minneapolis, Rev. Walter A. Snow, 10; Winona, Wm. H. Laird, 500; do., Mrs. W. H. Laird, 100, 610 00

KANSAS.—Kansas City, Rev. D. Baines-Griffiths, 5 00

SOUTH DAKOTA.—Huron, Rev. W. H. Thrall, 25 00

1,868 60

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, Friends, by E. F. Duren, for work, care Rev. H. B. Newell, 11 00

NEW HAMPSHIRE.—Exeter, E. N. Bell, for Talas Boys' School, .50; Mt. Vernon, The Hearthstone, for native worker, care Rev. E. Fairbanks, 50, 50 50

VERMONT.—St. Johnsbury, Alice I. Hazeltine, for hospital, care Dr. Julia Bissell, 2; West Brattleboro, Cong. ch., for work, care Rev. S. C. Pixley, 30, 32 00

MASSACHUSETTS.—Barre, Mrs. Harding Woods, for tuition of girl in Harpoot, care Mrs. G. P. Knapp, 15; Boston, Mt. Vernon Chinese Sab. sch., for native helper, care Rev. C. R. Hager, 50; do., Y. P. S. C. E. of Union ch., for native helper, care Rev. J. H. House, 26.40; Jamaica Plain, Boylston ch., for use Miss M E. Kinney, 10; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, Madura, 25; Haverhill, Chinese Sab. sch. of North Cong. ch., for native helpers, care Dr. C. R. Hager, 14; Hingham, Cong. ch., for Hingham School, Wadale, 35; for Ahmednagar Hospital, 1; Monson, Primary dept. of Cong. Sab. sch., for pupil, care Miss E. B. Fowler, 13; Millbury, 2d Cong. Sab. sch., for work, care Rev. E. S. Hume, 20; New Boston, Cong. ch., for student, care Rev. E. F. Carey, 4; Sandisfield, Cong. ch., for student, care Rev. E. F. Carey, 3; Springfield, Union Chinese Mission Sab. sch., for work, care Dr. C. R. Hager, 25; Wellesley, Cong. Sab. sch., for pupil, care Miss E. T. Maltbie, 13; Worcester, Plymouth Sab. sch. class, by Dr. J. C. Berry, for Okayama Orphanage, 5; do., Almira Field Berry, by Dr. J. C. Berry, for do., 20; do., do., for school for Bible-women, Kobe, 60; do., do., for Girls' School, Foochow, 40; do., Y. P. S. C. E. of Hope Cong. ch., for native preacher, care Rev. W. L. Beard, 35, 414 40

RHODE ISLAND.—Providence, Jr. Y. P. S. C. E. of Union ch., 20, and Miss M. E. Salisbury, 15, for pupil, care Miss M. R. Harding; do., a member of Union Cong. ch., for school, care Rev. J. H. De Forest, 5, 40 00

CONNECTICUT.—Danielson, Miss Emily Danielson, for pupil, care Miss Mary B. Harding, 15; Hartford, Friend, for lowland work, care Rev. F. R. Bunker, 5; New Haven, Y. P. S. C. E. of Ch. of the Redeemer, for work, care Rev. Chas. Hartwell, 6.50; Newington, Cong. Sab. sch., for work, care Rev. J. H. Roberts, 22; So. Britain, Cong. ch., for school, care Rev. E. Fairbank, 60.35; West Haven, Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 23, 131 85

NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., for work among orphans, care Rev. H. Fairbank, 50; Canandaigua, 1st Cong. Sab. sch., 59.31; Flushing, Miss M. C. Skillman, for Ponasang Hospital, care Dr. H. N. Kinnear, 2; Malone, Woman's Miss. Soc. of 1st Cong. ch., for bed in hospital, Aintab, care Dr. F. D. Shepard, 100; for Bible reader, care Mrs. F. D. Shepard, 30; New York, Broadway Tab. Chinese Bible sch., for work, care Dr. C. R. Hager, 50; do., Friends, through Miss Leitch, for Lend-a-hand Fund, Ceylon, 95; Rochester, Y. P. S. C. E. of South Cong. ch., 15; Bible class No. 37 of do., 5, both for use of Rev. H. C. Hazen, 406 31

PENNSYLVANIA.—Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00

MARYLAND.—Baltimore, the mother of the late Wm. Cross Moore, for him, and in his name, toward support of 30 Armenian orphans (previously acknowledged 1901), 165 00

DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch., for work, care Rev. L. S. Gates, 25 00

NORTH CAROLINA.—Kings Mountain, Miss L. S. Cathcart, for native helper, No. China, 70 00

TENNESSEE.—Union City, Mr. and Mrs. O. B. Radebaugh, for hospital, care Dr. Wm. S. Dodd, 125 00

MISSOURI.—St. Joseph, Jr. Y. P. S. C. E., for kindergarten, care Mrs. D. W. Learned, Kyoto, 1.50; Springfield, Y. P. S. C. E., of 1st Cong. ch., 5; Stamp Mission, 5; both for pupil, care Miss E. T. Maltbie, 11 50

OHIO.—Cincinnati, Walnut Hills Cong. ch., for pupil, care Miss B. B. Noyes, 15; Lexington, Cong. ch., for native worker, care Mr. and Mrs. A. W. Logan, 22; Medina, Aid Soc. of Cong. ch., for work, care Rev. J. H. Dickson, 25; Mt. Vernon, W. D. Browning, for work, care Dr. W. L. Thompson, 5; Ravenna, Friend, for use of Dr. I. J. Atwood, 2.50; Richmond Centre, Mrs. E. L. Morris, for work, care Dr. H. N. Kinnear, 1; Toledo, Y. P. S. C. E. of 1st Cong. ch., for catechist, Madura, 15, 85 50

ILLINOIS. — Carmi, Presb. Sab. sch., Primary class, for use of Miss Hattie Clark, 3; Chicago, Y. P. S. C. E. of Grace Cong. ch., for support of pupil, care Mrs. R. Winsor, 25; J. A. Werner's class of Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 6.25; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; do., New Eng. Cong. ch., Friends, for work, care Rev. James Smith, 26; do., Y. P. S. C. E. of Doremus Cong. ch., for Boys' sch., Smyrna, 5; do., Geo. R. Moore, for work, Shansi, 5.50; Toulon, Mrs. M. C. Bates's Sab. sch. class, for work, care Miss Eula G. Bates, 2, 77 75

MICHIGAN. — Olivet, Plant sale by children, for schools, care Rev. F. R. Bunker, 5; Traverse City, Miss S. J. Wright, for work, care Dr. W. L. Thompson, 100, 105 00

WISCONSIN. — Fort Atkinson, Cong. Sab. sch., for support of child, care Mrs. Jas. Smith, 10; Lake Geneva, Cong. Sab. sch., for work, care Dr. Peck Williams Hospital, 5; Rochester, Y. P. S. C. E., for pupil, care Mrs. W. C. Dewey, 15, 30 00

IOWA. — Charles City, Cong. ch., for native pastor, care Rev. W. P. Sprague, 50; Des Moines, C. L. Dahlberg, for Getchell Tutorship, 5; Osceola, Jennie M. Baird, for distribution of Bibles, 21; Rowan, Rev. S. A. Martin, for native helper, care Rev. J. P. Jones, D.D., 20, 96 00

MINNESOTA. — Minneapolis, Lyndale Cong. Sab. sch., 31.10; do., W. J. Burnett, 10.80; for pupil, Talas Boys' School and 10 for building fund for do., do., Open Door ch., members, 10, Oak Park ch., members, 2, Mr. Gleason, 5, all for Talas Boys' School; St. Paul, Mary Furber, for building fund, Talas Boys' School, 1, 69 90

KANSAS. — Highland, Amos A. Davis, for Okayama Orphanage, 7 00

NEBRASKA. — Inland, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 10 00

CALIFORNIA. — San José, E. R. Wagner, for work, care Rev. F. M. Chapin, 53.70; San Miguel, Wm. H. Linderman, for support native pastor, care Dr. C. R. Hager, 35, 88 70

OREGON. — Portland, Hassalo-st. ch. Young Ladies' Soc., for use Rev. J. H. Dickson, 25 00

COLORADO. — Fort Morgan, Miss E. M. Chambers, for school building, care Miss C. Shattuck, 50 00

SOUTH DAKOTA. — Parkston, Ger. Cong. ch., for work, care Rev. G. A. Albrecht, 20; Tyndall, Ger. Cong. ch., for do., 25; Vermillion, J. E. Todd, for Ponasang Hospital, 5; Worms, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 22, 72 00

IDAHO. — Weiser, Woman's Miss. Union, for work, care Miss Mary B. Harding, 2 50

CANADA. — P. E. I., Caledonia, Congregation, for work, care Rev. J. C. Martin, 6 00

TURKEY. — Marash, Armenian friends, int. on endow. Theol. Sem. 52 00

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Wm. T. Gunn, Montreal, *Treasurer*.

For Mr. Moffatt's salary, care Rev. W. T. Currie,	915 61	
For boy, care Rev. W. T. Currie,	15 00	
For hospital, care Dr. Massey,	5 00	
For pupil, care Rev. F. W. Macallum,	8 28	943 89

MISSION WORK FOR WOMEN.

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For work, care Mrs. W. H. Gulick,	5 00	
For work, care Dr. Julia Bissell,	12 81	17 81

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Mrs. S. M. Dodge, Oakland, California, *Treasurer*.

For pupils, care Dr. F. C. Wellman,	17 00	
	3,243 61	
Donations received in December,	50,324 59	
Legacies received in December,	12,963 91	
	63,288 50	

Total from September 1, to December 31, 1901: Donations, 200,149.68; Legacies, $23,615.31 = $223,764.99.

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Boston, Samuel C. Darling, 33.33; Roxbury, Thank-offering, 1; ——, T., 500,	534 33	
CONNECTICUT. — East Hartford, 1st Cong. ch., 15; Haddam, 1st Cong. ch., 13,	28 00	
NEW YORK. — New York, Lucien C. Warner,	500 00	
MICHIGAN. — Three Oaks, E. K. Warren, 300; Watervliet, Geo. Parsons, 25,	325 00	
	1,387 33	
Previously acknowledged,	80,745 80	
	82,133 13	

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — East Northfield, Mrs. N. Fay Smith, 12.50; Greenfield, Frances Osgood, 10; Lee, Cong. Sab. sch., 30; do., Miss Isabella M. Ames, 5; Turner's Falls, Cong. ch., 25; Winchendon, Miss Electa Pitkin and sisters, 10,	92 50	
RHODE ISLAND. — Providence, John Cox,	10 00	
CONNECTICUT. — Greenwich, Mrs. Grace W. Choate's Bible class, 10; Shelton, Miss S. E. M. Brewster, 20,	30 00	
NEW YORK. — Brooklyn, C. C. Hall, 10; New York, Mary E. Royster, 20; Sayville, John S. Homan, 5,	35 00	
NEW JERSEY. — Plainfield, Mary P. and Eliza E. Chase,	20 00	
OHIO. — Oberlin, Mrs. J. E. Follansbee, 5; do., F. H. Angle, 1,	6 00	
ILLINOIS. — Evanston, E. D. Redington, 4; do., B. F. Homer, 2; do., A. W. Kimball, 5; do., C. K. Ober, 5,	16 00	
	209 50	

CHINESE RELIEF FUND.

CONNECTICUT. — Meriden, 1st Cong. ch.	1 00
MISSOURI. — Rockville, Mrs. Addie Haynes,	1 50
ILLINOIS. — Chicago, W. B. M. I.	16 00
NEBRASKA. — Wymore, Cong. Sab. sch.	2 00
	20 50

ABBOTT FUND.

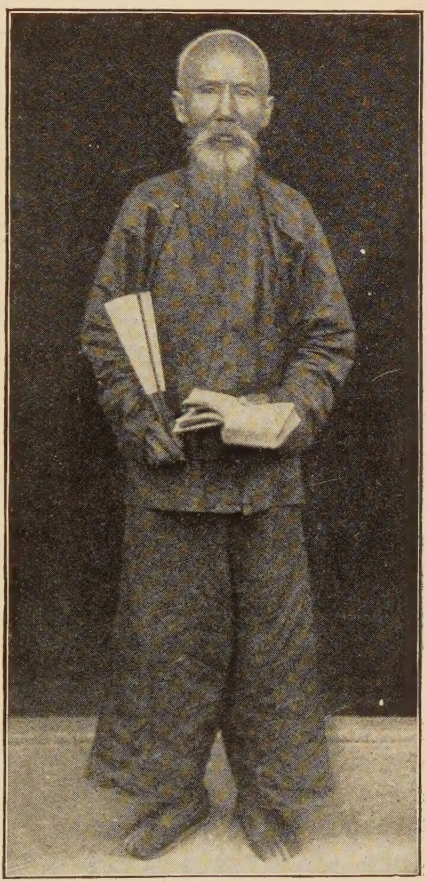
MASSACHUSETTS. — Chelsea, Y. P. S. C. E. of 3d Cong. ch., 10; Pittsfield, Chas. H. Wilson, 15; South Hadley, Cong. Sab. sch., 20,	45 00
CONNECTICUT. — Bridgeport, South Cong. Sab. sch., 25; Higganum, F. H. Holbrook, 20; New Haven, Ferry St. Y. P. S. C. E., 17,	62 00
LOUISIANA. — Jennings, Y. P. S. C. E.	30 00
MISSOURI. — St. Louis, Olive Branch Sab. sch. birthday box,	7 22
MINNESOTA. — Spring Valley, J. B. Langum,	25 00
KANSAS. — Kansas City, Pilgrim Cong. Sab. sch.	5 37
NEBRASKA. — Crete, Cong. Sab. sch.	5 37
	179 96

For Young People.

A RECOVERED TREASURE.

BY REV. C. R. HAGER, M.D., OF HONG KONG.

When the allied armies pressed their way towards Peking during the embroglio of 1900, there was connected with the German staff a young man by the name of Edwin Kleine, of Amoy, whose father was of Danish or German extraction, while his mother was a native of China. During the stay of the allied troops in Peking, the servant of Mr. Kleine secured by loot a silver cup and plate with an inscription which was partly illegible. Seeing that the pieces were of solid silver, the young man bought them from his servant, and when the work of the allies had been accomplished, he carried them back to Amoy, little knowing the historic value of his purchase.



A CHRISTIAN OF SOUTH CHINA.

After a time Mr. Kleine was taken sick, and Dr. J. A. Otte, of the American (Dutch) Reformed Mission, was called to attend him. Dr. Otte found his patient suffering very acutely, and once while speaking to him of the nature of the disease with which he was afflicted, he told him how Dr. Manson had described his disease. Whereupon Mr. Kleine said, "I have a cup and plate that were presented to a mission by Dr. Manson, which I brought with me from Peking." To which Dr. Otte replied, "You must be mistaken, for Dr. Manson was not a Christian man; please let me see the relics." Mr. Kleine showed his valuable silver pieces, and the silver being tarnished a little, the name was at first not discernible; but having polished the plate, the inscription was clearly deciphered as follows: —

"Presented to the Mission
of the A. B. C. F. M. at Canton
by Dr. Robert Morrison
1832"

"Why," exclaimed Dr. Otte, "it was not Dr. Manson, the eminent physician, but Dr. Morrison, the first missionary to China, who gave these sacred utensils to the first American Missionary Society in China. It is a very valuable memento of a great man, whose gift showed the desire and purpose of his whole life, even the salvation of the Chinese."

Mr. Kleine died after some time, but not before he had presented the cup and plate to Dr. Otte, with the request that they be returned to the church of the A. B. C. F. M. at Canton, or to the officers of the Board in

THE CUP AND PLATE PRESENTED BY DR. MORRISON.

Boston, if the former church failed to make the use of them. In compliance with this request, Dr. Otte brought them to Hong Kong and handed them over to the writer, who promised that the conditions herein mentioned should be fulfilled. It is a singular fact that Dr. Otte was present at one of the dedicatory services of our new Hong Kong church building, and witnessed the first Chinese baptized in the new church.

The question arises, to whom did Dr. Morrison entrust this communion cup and plate? The answer is not far to find, for in examining the old records of our Canton Mission we find that in the beginning of 1832 Rev. E. C. Bridgman was the only missionary of the American Board in China, and we can easily divine the reason why this gift was made. Dr. Morrison and Dr. Bridgman were most intimately associated together in the salvation of

China. Perhaps it was given as a thank-offering to the American Board, for it was principally on account of the appeal of Dr. Morrison that the Board decided to open a mission at Canton. Five years before the presentation of this gift, Dr. Morrison had sent an earnest appeal to the American Board for American missionaries, with a view of laboring not only among the Chinese, but also among the American seamen who found their way to Whampoa anchorage, eleven miles from Canton. "Of the seamen who understand the English language," wrote Dr. Morrison, "there are annually at Whampoa

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from two to three thousand, of whom, on an average, about 200 die every year." It was undoubtedly this appeal that moved the American Seamen's Friend Society, in the latter part of 1829, to send to China, Rev. David Abeel with Rev. E. C. Bridgman, of the American Board. But in the beginning of 1832 Dr. Bridgman was the only American missionary in Canton, and the gift must have been given to him, as he not only instructed several Chinese in English, but also held English services for the English speaking people of Canton, for the seamen at Whampoa, and the foreigners at Macao. The presentation of these sacred utensils was an act of sublime faith on the part

of Dr. Morrison, for at that time there was no church of the Board at Canton, though the foundation of a large and extensive work was being laid. Again, Dr. Morrison may have given them for Dr. Bridgman's immediate needs, for we read of the latter holding communion services among the foreign residents three or four times a year. Be that as it may, it was the gift of the first representative of the London Mission to the American Board, for which Dr. Morrison always cherished a high regard. It was in 1827 that Dr. Morrison was chairman of a small gathering of Americans composed of Mr. Olyphant, Captain Crocker, and Mr. Brintnall, all Christian men, who passed a series of resolutions urging the American Board to send missionaries to China.

How the cup and plate were carried to Peking remains a mystery. Perhaps it was stolen from the missionaries and carried thither at a later period, but it is more probable that some of the Board's missionaries carried them to the north, and that from them they were afterwards stolen. The *second* South China Mission of the American Board gladly accepts this gift of the pioneer of Chinese missions. When it was donated to the first mission there were no Chinese converts, but today there are more than 1,000 belonging to the mission who will bless the hand that made this offering. Surely the Lord has blessed us more than he did our elders, and we are reaping today in joy what they sowed in tears, but whether sowers or reapers, we all have a part in the great harvest that is reaped today, or that will be reaped in the years to come. Blessed work and blessed faith to toil when the harvest is so hidden from view in mystery. How it would rejoice the hearts of both Dr. Morrison and Dr. Bridgman to see what we are seeing today. If our faith were as sublime and deep as theirs, there never would be a halt in our endeavors to bring the gospel not only to the Chinese, but to all the world. Great preachers of a great gospel, mighty in faith, strong in intellect were these men, whom this cup of the fellowship and communion of saints recalls. May we be like them, and do our work as well as they did theirs!

Rev. Charles E. Ewing, who was in Peking at the time of the siege of that city by the Boxers, has furnished some facts concerning this Communion cup and plate, of which Dr. Hager, when he wrote the foregoing article, was not aware. These articles were transferred to North China on the discontinuance of the *first* South China Mission, and they have been in constant use in Peking for a number of years, especially at all union services where the Communion was celebrated. Mr. Ewing reports that when the missionaries in Peking were driven by the Boxers from their homes, he himself packed this Communion set carefully for safe keeping, but on June 20, (1900), when it was necessary to flee from the Methodist Mission compound to the Legations, saving little except their lives, this box was left and it was not known whether it had perished in the flames which subsequently consumed the building, or had fallen into the hands of looters. The latter seems to have been the case, and when the loot was sold at auction, it passed into the hands of the young man to whom Dr. Hager refers.